Philosophy of Hajj

Kitab-e-Hajj by Maulana Ishaq Madni – (Translated)

Rules and Rulings of Hajj and Umrah

My forehead and longing are at His threshold;

Where else would my intent and desire go?

The Prophet ﷺ said: "The person who performs Hajj and, during this time, does not commit any sinful act, returns as pure and clean as the day his mother gave birth to him." (Bukhari and Muslim, Mishkat: 2507)

Very fortunate and blessed are those whom the Lord of both worlds calls to His threshold. What greater good news or glad tidings could there be for a sinful servant? When a person looks at their scroll of deeds, their entire life appears smeared with sins, and the burden of these sins has bent their back. They see no other option, wondering to which door they should look and at whose threshold they should present themselves. This journey of Hajj has been prescribed for this very seeking of pardon and forgiveness.

"You are the Absolute Generous and I am a beggar; what shall I do if You do not call me? Show me another door, for where shall I go if You drive me away? I have spent my whole life in vain pursuits; I am ashamed now, bowed with age. If I have entangled myself [in worldly affairs], do not leave me sitting outside the door."

"Your grace has no limits; I am a beggar; if You do not call me, then what shall I do? Let someone else show me: if You turn me away, where shall I go? I have spent my whole life wandering aimlessly. Now that I have grown old, I am ashamed. If I am holding onto the latch of the door, then out of Your grace, do not make me sit outside.

Those performing Hajj and Umrah are guests of Allah. And they are guests who have only come because they were called. The anthem of this journey is simply this: *"Labbaik Allahumma Labbaik"* (Here I am, O Allah, here I am). I am present, O Allah; since You have called me, I have come. It is Allah's favor that He calls someone to His House; otherwise, many wealthy and

resourceful people travel the whole world, but they are not granted the grace (*tawfeeq*) to appear in the Divine Court.

According to the late Maulvi Ghulam Rasul: "The one whom the Beloved notices and who has value in his hands; there is no one as fortunate as him, [those without it] have dormant fortunes."

Imam Ghazali (R.A.) writes that the journey of Hajj is exactly like the journey of death. Wife, children, wealth, property, and relatives—all are left behind. The unstitched clothes (Ihram) are just like a shroud. Just as there are people checking luggage and visas at a seaport or airport, Munkar and Nakir will be standing there to demand an account of one's life. The stay (*Waqoof*) in the plains of Arafat is exactly the scene of Judgment Day.

Just as Allah Almighty calls, and the person sets off towards the destination saying "Labbaik, Labbaik," similarly, Allah Almighty will command all the dead to come to life, and all people will stand in the Court of Allah in a state of distress. Just as in the plains of Arafat, people with bare heads under the open sky weep and beg for forgiveness, in the same way, on the Day of Judgment, gazes will be fixed towards the Throne of Allah Almighty to see whether one receives Paradise or whether Hell becomes the abode. Allah Almighty in this journey reminds us of death.

Caution Required in the Journey of Hajj and Umrah

This journey, as noble and blessed as it is, also demands equal caution. The purpose of this journey should be nothing other than attaining the pleasure of Allah, and a person's intention must be correct. In this regard, the incident of Sufyan Thawri (R.A.) should be kept in mind, as he traveled on foot from Kufa to Makkah Mukarramah.

When people asked him the reason, he said: "It should have been that a rein was put in my nose and people dragged me, just as a runaway slave is brought, and I should have been coming while prostrating at every step upon stones and scorching deserts. My sins are so many that even this would have been too little."

The second thing that should be kept in mind in this regard is following the Sunnah of the Messenger of Allah (PBUH), because no deed is accepted in the path of Allah that is not according to the method of the Holy Prophet (PBUH). Perhaps there has been as much adulteration in the worship of Hajj as there has been in any other act of worship. Many of the booklets given to the pilgrims (*Hujjaj*) contain many things that are not proven by the Holy Prophet (PBUH) or the Noble Companions (R.A.).

The third thing necessary for this journey is the fear of Allah and the concern to avoid wrong actions. *Taqwa* (piety) must be the provision for this journey, because there is such a huge crowd there that there is a constant fear of falling into evil. Women are also present among them, which creates a constant risk of a person going astray. One must be careful lest previous good deeds are wasted there; therefore, one should always keep in mind that Allah is watching.

The fourth point, which is the fruit of this journey, is the saying of the Messenger of Allah (PBUH) that the minimum reward for a Hajj that is pleasing to Allah Almighty is Paradise. (Bukhari and Muslim, Mishkat: 2508)

In Al-Jami li-Ahkam al-Quran, Allama Qurtubi (R.A.) has narrated that Imam Hasan Basri (R.A.) he states that a sign of an accepted Hajj is that upon returning from this journey, a person becomes such that it is felt that this individual is only and solely a seeker of the Hereafter. They have turned their back on the world. If the matter is the opposite, then this is a total loss—both of this world and the Hereafter.

Objectives of Hajj

- Seeking forgiveness and desiring pardon.
- Following the Sunnah of the Prophet ﷺ.
- Fearing Allah and being mindful of avoiding wrong actions. The true provision (*Zad-e-Rah*) for this journey is *Taqwa* (piety).
- The minimum reward for an accepted Hajj is Paradise. A sign of an accepted Hajj is becoming a seeker of the Hereafter and turning away from the world.

Linguistic and Shariah Meanings of Hajj and Umrah

The literal meaning of Hajj is to intend to go to a place, and to repeatedly intend and approach someone to meet them.

However, in its Shariah or technical meaning, it refers to intending to go towards the House of Allah (Khana Kaaba) with the intention of reverence, along with specific acts.
(Fath al-Rabbani Sharh Musnad Ahmad, Imam Abd al-Rahman al-Banna, Vol: 11, pg: 2)
(Fath al-Bari, Sharh Bukhari, Imam Ibn Hajar, Vol: 4, pg: 121)

'Umrah' is derived from 'Imarat' (construction/cultivation), meaning to cultivate the heart, and that it is the intention to visit an inhabited house.

Hajj-e-Akbar and Hajj-e-Asghar

Hajj-e-Akbar refers to Hajj, and Hajj-e-Asghar refers to Umrah.

Which is the best Hajj?

The Prophet ﷺ said: "The best Hajj is that in which 'Labbaik' is said loudly, and sacrifices are performed as much as possible." (Sharh al-Sunnah, Ibn Majah, Mishkat: 2527)

Sacrifice and Obligation of Hajj

Offering a sacrifice during Umrah is also a great virtue, as the Holy Prophet ﷺ took sacrifices along when going for Umrah, and due to the Umrah not taking place in the year of the Treaty of Hudaybiyyah, he slaughtered the sacrifices there in Hudaybiyyah. Hazrat Abdullah bin Umar (R.A.) used to offer sacrifice during Umrah. This sacrifice will be slaughtered in Makkah itself; there is no need to go to Mina.

Remember that women must say 'Labbaik' in a low voice, audible only to themselves. (Musnad Abi Yala)

The Obligation of Hajj

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds." (Aal-e-Imran 3:97)

"And it is the right of Allah upon the people that whoever has the means to reach this House, they should perform its Hajj, and whoever does not comply with this command, Allah is independent of all the worlds."

Hajj is obligatory only once in a lifetime. *(Muslim, Kitab-ul-Hajj, Chapter: It is obligatory to perform Hajj once in a lifetime)*. Hajj is the Jihad for women. *(Bukhari and Muslim, Mishkat: 2514-2508)*.

Whoever performs Hajj more than once, it will be considered a *Nafl* (supererogatory) act. Yes, if a person takes a vow (*Nazr*) to perform Hajj again, then it becomes necessary for them to perform Hajj again. *(Nayl al-Awtar, Imam Shawkani, Vol: 4, Pg: 295)*.

It is necessary to perform Hajj immediately after it becomes obligatory. Those who do not go for Hajj despite having the means should remember that after giving the command for Hajj in the verse of Surah Aal-e-Imran, Allah Almighty stated that whoever disbelieves in this command, meaning does not comply, then Allah is independent of all the worlds. And He stated: *(وَاَتِمُّوا الۡحَجَّ وَالۡعُمۡرَةَ لِلّٰهِ)* (Al-Baqarah 2:196) "And complete the Hajj and 'Umrah for Allah."

There is an authentic narration from Imam Jafar al-Sadiq (A.S.) that whoever dies without performing Hajj, and there is no such necessity that prevents them from performing Hajj, or such an illness due to which they do not have the capacity for Hajj or if there is no ruler to prevent him, then he will die the death of a Jew or a Christian. (Furu-e-Kafi, Kitab-ul-Hajj, Chapter: The sin of delaying Hajj despite having the means; Shawkani, Nayl al-Awtar, Vol: 6, Pg: 270)

Regarding the Narrative of the Call for Hajj

The narrative is incorrect that after building the Holy Kaaba, Sayyiduna Ibrahim (A.S.) stood on a high place and called out for Hajj, and whoever responded to that call would be granted the opportunity to visit the Haram several times equal to the number of their responses. Rather, he (A.S.) issued the command just like other religious injunctions, such as Prayer and Fasting. (Ahkam al-Quran, Imam Ibn al-Arabi, Vol: 3, Pg: 1266-1267)

Prerequisites for Hajj

Hajj is obligatory for every Muslim man and woman who is sane, an adult, free (i.e., not a slave), and has the means (*Istita'ah*) to reach the Holy Kaaba. *(Abu Dawud, Tirmidhi, Ibn Majah, Al-Mughni, Ibn Qudamah, Vol: 3, Pg: 161)*

'Ability' (*Istita'ah*) means having provisions and transport, possessing enough money for the pilgrim's travel expenses as well as for the maintenance of family members during his absence, and there being no threat of loss of life or property on the way. Maulana Ahmed Raza Khan Barelvi writes that for a child to perform Hajj, permission from parents is not required; in fact, parents do not even have the authority to forbid it. *(Fatawa Razviyyah, Vol: 10, Pg: 658, Kitab-ul-Hajj)*

Whoever sets out for Hajj, Umrah, or Jihad but passes away on the way, they will receive the reward for them. *(Bayhaqi, Mishkat: 2539)*

Hajj by Proxy (Hajj-e-Badal)

It is narrated by Hazrat Fadl bin Abbas (R.A.) that a woman from the tribe of Khath'am asked the Prophet (PBUH): "O Messenger of Allah (PBUH)! The command of Hajj from Allah Almighty has reached my father when he is so old that he cannot remain seated on a ride, so can I perform it on his behalf perform Hajj?" The Prophet ﷺ said: "Yes." This event took place during Hajjatul Wida (The Farewell Hajj). (Bukhari, Muslim, Ahmad, Tirmidhi, Abu Dawud, Nasai, Ibn Majah, Mishkat: 2511)

Hajj-e-Badal (Proxy Hajj)

If Hajj was obligatory for a person, or if they had made a vow (*Nazr*) to perform Hajj and passed away without doing so, then one of their children or heirs should perform Hajj on their behalf, whether or not the deceased had left a specific will for it.

It is narrated by Ibn Abbas (R.A.) that a woman from the tribe of Juhayna came to the Prophet ﷺ and asked: "My mother had made a vow to perform Hajj, but she died without doing it. Can I perform Hajj on her behalf?" The Prophet ﷺ replied: "Yes, perform Hajj on her behalf. Tell me, if your mother owed a debt, would you have paid it? Pay Allah's debt, because Allah's debt is the most deserving of being paid." (Bukhari, Mishkat: 2512)

Hazrat Buraidah al-Aslami (R.A.) narrates that a woman came to the Prophet ﷺ and asked: "My mother died without performing Hajj. If I perform Hajj on her behalf, will it be fulfilled for her?" The Prophet ﷺ said: "Yes." (Ahmad, Muslim, Abu Dawud, Tirmidhi, Nasai, Ibn Majah)

Rules for Hajj-e-Badal

A person upon whom Hajj was obligatory but did not perform it, and who now has the wealth but is in poor health, should immediately send someone else for Hajj-e-Badal so that they

can be absolved of this obligation in the Court of Allah. If there is negligence even now, then forgiveness becomes difficult.

A person upon whom Hajj is obligatory but has not yet performed it cannot perform Hajj-e-Badal (for others). One upon whom Hajj is not obligatory and who is poor can perform their own Hajj (if they obtain the means), or they may perform Hajj-e-Badal on behalf of another. In fact, one should find and send such poor individuals for Hajj-e-Badal so that they can perform the proxy Hajj and also achieve the blessing (of visiting the House of Allah) which they could not otherwise achieve due to their financial situation. This is the correct interpretation of the Hadith narrated by Hazrat Shubar (R.A.) found in Abu Dawud, Ibn Majah, and Mishkat (2529): that a wealthy person should first perform their own Hajj and then perform Hajj-e-Badal for others.

The poor has nothing, and there is no restriction on him. *(Subul al-Salam, Vol: 1, Pg: 185, Imam Muhammad bin Ismail Yamani; Sharh Buloogh al-Maram, Imam Ibn Hajar; Al-Qura al-Maqasid, Umm al-Qura, Pg: 61-62)*

Imam Abdul Wahab Sha'rani (R.A.) writes that even if a proxy (*naib*) performs the obligatory Hajj for someone else, even if he himself cannot afford it, he can still perform it. He wrote a couplet regarding this state:

“By God, the message cannot heal the patient of love, And the messenger cannot complain of what the lover has to complain to their beloved.”

Hajj of Small Children

During Hajj, a woman lifted up a small child and asked the Prophet ﷺ: "Does this child also have a Hajj?" The Prophet ﷺ replied: "Yes, he also has a Hajj, and you will receive the reward for it." *(Muslim, Mishkat: 2510)*

However, this child will be required to perform Hajj again after reaching the age of puberty if they are financially capable at that time.

The Virtue of Hajj and Umrah

It is narrated by Abu Hurairah (R.A.) that the Messenger of Allah ﷺ said: "One Umrah to another Umrah is an expiation for the sins committed between them, and there is no reward for an accepted Hajj except Paradise." *(Bukhari and Muslim, Mishkat: 2508)*

"Performing Umrah in Ramadan is equal to performing Hajj with the Messenger of Allah ﷺ." (Bukhari and Muslim, Mishkat: 2509)

The Intention (Niyat) for Hajj and Umrah*Niyat*

When making the intention for a voluntary (*Nafl*) Hajj or Umrah, one should include the intention on behalf of all Muslims from the time of Prophet Adam (A.S.) until the Day of Judgment, as their representative. By doing so, they will receive the reward, and you will receive it as well, Insha'Allah. *(Reference: Al-Akkaani, Kitab-ul-Hajj, which also includes close relatives and brothers in the Hajj)*

The Philosophy of Hajj and Umrah Rituals

The purpose of visiting the Haram is *Tawheed-e-Takwini* (acceptance of God's decree/destiny) and *Tawheed-e-Tashri'i* (obedience to the religious laws), following the Sunnah, helping the religion, bearing difficulties for the sake of the religion, and the unity of the *Ummah* (meaning all Muslims are brothers).

Human Weaknesses and their Remedies

- **Negligence and Forgetfulness (Ghaflat wa Nisyan):***Ghaflat wa Nisyan* This refers to forgetting Allah. The remedy for this is the remembrance of Allah (*Zikr-e-Ilahi*), provided that *Iqamat-e-Salah* is performed—meaning establishing the prayer correctly, with all its rights and obligations fulfilled.
- **Love for Worldly Life (Hub-e-Ajilah):***Hub-e-Ajilah* The remedy for this is *Zakat* and spending in the path of Allah.
- **Overpowering Desires (Ghalba-e-Shahwat):***Ghalba-e-Shahwat* The source of this is the stomach and the private parts. The remedy for this is fasting (*Roza*), and Hajj is a collection of all these remedies.

The Wisdom of Ihram

Removing one's regular clothes and wearing the *Ihram* is equivalent to being born anew, just as Waris Shah (R.A.) has written:

"Waris Shah, the goldsmith-like time, has broken and cast [the old] aside; The Jatt (farmer) has returned to start anew."

Just as a goldsmith melts old ornaments in fire to create new ones, similarly, the *Ihram* of Hajj and Umrah demands that a person—regardless of who they were before—should now completely transform themselves. They are being dressed in new clothes in the form of the sheets of *Ihram*, and they are being perfumed, just as a newborn baby is perfumed. However, all of this is for the one who truly wishes to change themselves.

The Wisdom Behind Saying "Labbayk"

Imam Ibn al-Qayyim (R.A.) has explained eight meanings of "Labbayk" in his book *Tahdhib al-Sunan Sharh Abu Dawud* (Vol: 2, Pg: 335).

- **(1)** The first meaning of *Labbayk* is: "O Master, I am ready to obey Your command again and again."
- **(2)** The second meaning is submission (*inqiyad*). Just as if someone pulls the halter of a camel, the camel is compelled to follow behind. Similarly, when Allah Almighty sends down a command of Sharia through His Prophet (PBUH), one says *Labbayk* (I respond/obey) to it.
- **(3)** The third meaning is to settle firmly in a place and not move (as in *Labb al-Maqam*). This conveys: "Now I will settle firmly upon Your obedience; I will never disobey, and I will never step outside the boundaries of Your obedience and subservience."
- **(4)** The fourth meaning is: "I have now turned my face towards You; I will never turn away from Your commands; I will remain focused only on You."
- **(5)** The fifth meaning (from *Imra'ah Labbat*) is a term used for a woman who loves her child very much. Therefore, the fifth meaning of *Labbayk* is love: "O Allah! I will obey Your commands just as a lover obeys the words of their beloved; I will fulfill Your commands with extreme love and without any hesitation."
- **(6)** The sixth meaning of *Labbayk* is like a physician who prepares an extract of a substance. It means: "O Allah! I have purified my heart solely for You, so now no other love can enter it." Imam Ibn al-Qayyim (R.A.) states: *"The heart is the House of Allah (to whom belongs all Majesty), filled with love and sincerity along with excellence."* This means that the heart is the true home of Allah; one should fill it with His love and sincerity, and remove the garbage of the world so that the human heart becomes pure for the love of Allah.

- **(7)** The seventh meaning of *Labbayk* is *Inshirah-e-Sadr* (expansion of the heart/joy). It means that when they perform good deeds, it is not out of compulsion, but with extreme longing—just like the time for prayer becomes an occasion of restlessness (like a fish out of water) for the believer, and they find no peace until they perform the prayer and soothe their heart with these good deeds.
- **(8)** The eighth and final meaning is *Iqtrab* (closeness). It is derived from *Qurb* (nearness). Its concept is that a person ends all distances and becomes near to Allah.
- "O Preacher, the One who is on the Throne... God is He who avoids the servants; Allah Almighty is very near to His servant, But human forgetfulness and negligence have kept them distant."

Kaaba

The word *Kaaba* is derived from *Ka'b*, meaning elevation, high status, or prominence. This concludes the translation of the document provided. Please let me know if you would like a summary of the key themes discussed across these pages, or if there is anything else I can assist you with!

The House of Allah is a Sign of Two Virtues

- **Submission (Tasleem):***Tasleem* To bow one's head in absolute submission before the command of God and the Sharia.

- **Contentment (Rida):***Rida* To bow before the destined/creational (*Takweeni*) command of God, even during times of adversity.

The Black Stone (Hajar-e-Aswad)*Hajar-e-Aswad*

It is the majestic leader, the "right hand" of God on earth. Touching it is an expression of loyalty, kissing it is an expression of love, and the prostration [or act of respect] performed there is an expression of servitude. It is narrated by Ibn Umar (R.A.) that those who touch the *Hajar-e-Aswad* and the *Rukn-e-Yamani* (Yemeni Corner) with conviction will have their sins forgiven. This is an authentic narration. *(Sahih al-Jami al-Saghir, Hadith: 2194, Mishkat, Musnad Ahmad)*

The Wisdom of Praying at the Station of Abraham (Maqam-e-Ibrahim)*Maqam-e-Ibrahim*

It involves acknowledging him as our leader, praying to God for such perfections and qualities, and resolving to sacrifice everything for the sake of God, just as he did.

The Wisdom of the Multazam*Multazam*

The *Multazam* is the place for clinging. This is the area located between the door of the Kaaba and the *Hajar-e-Aswad*. One should cling there and pray. Clinging there is a substitute for embracing [a loved one].

The Wisdom of Tawaf

The realization of attributes for the sake of annihilation in Allah (*Fana-e-Allah*). When a person circles something, the purpose is to understand its reality, and the second purpose is love. The nightingale circles the flower, and the moth circles the candle. While performing *Tawaf*, both these feelings should be present in our minds.

The Wisdom of Sa'i

Sa'i: Seeking the attributes of the Lord for subsistence in Allah (*Baqa-e-billah*); meaning, to create a reflection of Allah's attributes within one's own being, *endeavor to create a reflection of Allah's attributes within your own being.)* "Isaf" was on Mount Safa; the meaning of *Asaf* is sorrowful, repentant, and remorseful. On Mount Marwah was the statue of "Naila"; this is derived from *Nail*, meaning to attain or achieve one's desire.

In the Age of Ignorance (*Jahiliyyah*), two idols were installed on the hills of Safa and Marwah. The idol of Isaf was on Safa, and the idol of Naila was on Marwah. It is famously narrated about them that they were a man and a woman from Yemen. Unable to find an opportunity to meet there, they came to Makkah under the pretext of performing Hajj. Finding an opportunity, they entered the Holy Kaaba. They committed a shameful act there, so Allah Almighty, as a punishment, turned them both into stone. The people of Makkah, to serve as a lesson, took their idols from inside the Kaaba and installed them on both hills. Over time, however, the aspect of learning a lesson was forgotten by the people, and they began worshipping these two idols. Consequently, when Islam arrived, Muslims were concerned, asking, "Why should we circle between these hills now? There are idols here." Then, Allah Almighty declared, "Remove the idols; these hills are symbols of Allah. Here stands the memorial of Hazrat Ibrahim (A.S.) and Hazrat Hajra (A.S.)."

This entire story is baseless. Fabricators like Kalbi invented this story; no such incident ever occurred. The people of Makkah were not so foolish as to worship those who committed immorality. Isaf, Naila, Lat, Manat, and Uzza were all idols representing angels. People had created artificial temples in their minds and assumed that these idols were angels in the form of women. Therefore, they considered Isaf and Naila as deities for this

very reason. There is a subtle point within these two names; if one keeps it in mind, then the act of standing on Safa and Marwah becomes a truly delightful experience.

"Isaf" is derived from *Asaf*, and *Asaf* means to be sorrowful and regretful. When a person begins *Sa'i*, they should express regret for their past life and past sins and be sorrowful. "Naila" is derived from *Nail*, and its meaning is to attain. When one is sorrowful on Safa, their expressed regret for his sins and sought forgiveness from Allah, so upon reaching Marwah, he attained his desire, which is forgiveness and pardon. Therefore, one should contemplate the meanings of these words on both hills.

Why are the rounds (of Tawaf and Sa'i) and the Takbirs seven (in number)?

This is because God possesses seven attributes that are extremely important and necessary:

(1) **Life:** He is self-living and only He is alive; all others are living by His bestowal.

(2) **Knowledge:** Knowledge belongs only to Him; He has bestowed it upon everyone else.

(3) **Power:** He may do [a thing] or not do it.

(4) **Will:** He does whatever He wants by His own will. He is not helpless, but rather He is the One with absolute choice (the Doer).

(5) **Hearing:** He hears, but not like us; the nature of which is known only to Him.

(6) **Sight:** He sees, but not like us; rather, the nature of which is known only to Him.

(7) **Speech:** He speaks, but not like us; the nature of which is known only to Him.

These three attributes have been taught to us by the religion.

The Wisdom of Waqoof-e-Arafat (Standing at Arafat)

'Arafah': Recognition, true knowledge of God, and confession of sins.

Waqoof-e-Arafat is the most important pillar of Hajj. It is the stay at Arafat from the decline of the sun (mid-day) until sunset. One meaning of Arafah is 'Ma'rifat' (recognition), meaning that we present ourselves there to attain the recognition of Allah the Almighty. The second meaning is 'I'tiraaf' (confession), which means that we confess our sins there. Whoever leaves Arafat in the evening with the thought that "my sins have not yet been forgiven," then this suspicion (distrust) of theirs is a greater sin than all previous sins.

Here is the translation of the second page, paragraph by paragraph:

The Wisdom of Staying at Muzdalifah

Muzdalifah: *Zulfi*, proximity, to come near—meaning to come near the *Haram* (Royal Court). The next stop after Arafat is Muzdalifah. The meaning of Muzdalifah is "proximity" (nearness). Here, a person should reflect that after confessing sins and attaining the recognition of Allah at Arafat, I have now drawn closer to the mercy of Allah, the Almighty.

The Wisdom of the Rituals of Mina

Mina: To drop, to flow, to shed the blood of sacrifice, the place of shedding (blood). While running the knife over the animal, your mind should be focused on the fact that I am running the knife over my own self (my ego), and just like Prophet Ibrahim (AS), I will not hesitate to sacrifice my dearest possession, be it wealth or offspring.

The Wisdom of Shaving the Head

Shaving the head after performing the sacrifice is a symbol of being freed from Hell, because in ancient times, a slave who was set free would have his head shaved.

(Note: The following text is a poetic verse by the Punjabi poet Waris Shah, using a metaphor for spiritual purification and transformation.)

"Nurtured with milk and cream, The time came to refine and polish it. Taking the razor of the pain of separation, It was shaved clean in an instant. Like a goldsmith, O Waris Shah, The Jatt then broke it down and melted it anew."

The Wisdom of Rami al-Jamarat (Stoning of the Pillars)

Rami al-Jamarat: The large Jamrah (symbolizes) the belief in *Tawheed* (the Oneness of God). The middle Jamrah (symbolizes) the belief in *Risalat* (Prophethood). The small Jamrah - Belief in the Afterlife (Qiyamah).

Satan wants to create flaws in these three beliefs, therefore we throw pebbles at them. Secondly, these Jamarat represent the evils of belief (Major), evils of character (Middle), and evils of actions (Minor/Small). Allah Almighty says in the Quran that Hell has seven doors through which people will enter.

Now, let us reflect on which sins we commit. Their details are as follows:

Evils of Belief (Aqeedah)	Evils of Character (Akhlaq)	Evils of Actions (A'maal)
Relates to the heart	**Relates to the mind (nafs)**	**Relates to the body parts (i.e., evil deeds)**
Negligence: Ignoring or not paying attention to religion	**Greed:** Avarice	**Listening:** Hearing evil things through the ears
Doubt: Having doubt regarding Allah, angels, holy books, and the Day of Judgment	**Stinginess:** Miserliness	**Seeing:** Viewing evil things through the eyes
Denial: Denying the existence of God	**Malice:** Keeping enmity/grudges against others	**Speech:** Saying bad things through the tongue
Shirk: Associating partners with God in His Essence, Attributes, or Rights	**Anger:** Becoming blind with rage or seeking revenge	**Walking:** Going to evil places through the feet
Anthropomorphism: Believing Allah is like His creation	**Lust/Desire:** Violating Allah's limits to obtain illicit things	**Hands:** Doing evil deeds with the hands
Denial of Prophethood: Believing in Allah but denying the Prophets	**Envy:** Being jealous of the blessings others have	**Private Parts:** Committing immorality
Denial of Afterlife: Or denial of justice in the afterlife	**Arrogance:** Being proud	**Stomach:** Eating forbidden (Haram) food

Seven pebbles are thrown at each Jamrah, meaning a pebble is thrown at each evil. While throwing the pebbles, evaluate your actions, character, and beliefs to see if any of these evils are present in you? If so, I pledge to abandon it. If one performs Hajj in this manner, it will surely be accepted, as the Prophet ﷺ said: After Hajj, a person becomes as [pure] as if they were born today.

The Wisdom of Tawaf al-Wada' (Farewell Tawaf)

Just as one says goodbye and bids farewell when departing from someone, similarly, when departing from the House of Allah (the Kaaba), one performs a Farewell Tawaf.

Types of Hajj (Aqsam-e-Hajj)

- **Hajj-e-Tamattu':** Someone living outside Makkah should only perform Hajj-e-Tamattu'. (Hadrat Ibn Abbas RA)
- **Hajj-e-Qiran:** Whoever brings the sacrifice (*Hady*) from their homeland with them should perform Qiran, meaning they perform Umrah and do not remove the Ihram, but rather keep it on until the completion of Hajj after 10th Dhul-Hijjah.
- **Hajj-e-Ifrad:** For those living in Makkah and for those who can go twice, Ifrad means performing only Hajj and not Umrah. However, those coming from outside (Afaqis) can only perform Hajj-e-Tamattu'. Those residing within the Meeqat boundaries cannot perform Hajj-e-Tamattu'.

Umrah in Ramadan

The reward of Umrah in Ramadan is equal to performing Hajj with the Prophet (peace be upon him). (Bukhari, Kitab al-Manasik, Chapters on Umrah, Chapter: The Hajj of Women; Muslim, Kitab al-Hajj, Chapter: The Virtue of Umrah in Ramadan).

In some narrations, it is mentioned that performing Umrah in Ramadan carries a great reward, equivalent to the reward of performing Hajj with the Prophet (peace be upon him). However, the reward is dependent on intention. Those who go for the sake of show (fame) will receive no reward, while those who go with sincere intention will receive a great reward.

Performing Umrah from Tan'eem

Coming to Masjid Aisha (Tan'eem) repeatedly to perform Umrah is an innovation (*bid'ah*). Hazrat Aisha (RA) did this only due to the necessity of her menstrual cycle, and it is not permissible for any man or woman otherwise. Hazrat Ibn Abbas (RA) stated, "I do not know if performing Umrah from Tan'eem brings reward or sin." (Silsila al-Ahadith al-Sahiha by Al-Albani, Vol 6, Hadith 2626, pp. 257-261).

When Hajj was completed, Sayyida Aisha (RA) said: "O Messenger of Allah, my Umrah is incomplete, while the other Mothers of the Believers (Ummhat al-Mu'minin) performed both Umrah and Hajj together." The Prophet (peace be upon him) said: "There is no need, but if you wish, take your brother Abdur Rahman bin Abi Bakr (RA) with you to the station of Tan'eem, put on the Ihram, and perform Umrah." She did exactly that.

Today, people generally come to the station of Tan'eem to perform Umrah, but they forget that Sayyida Aisha (RA) had an incomplete Umrah (at that time). Her brother, Abdur Rahman (RA), did not perform Umrah, even though he accompanied her. They did not go to Makkah to perform this type of Umrah. Therefore, performing Umrah in this manner is a pure innovation, for which there is no evidence in Islam.

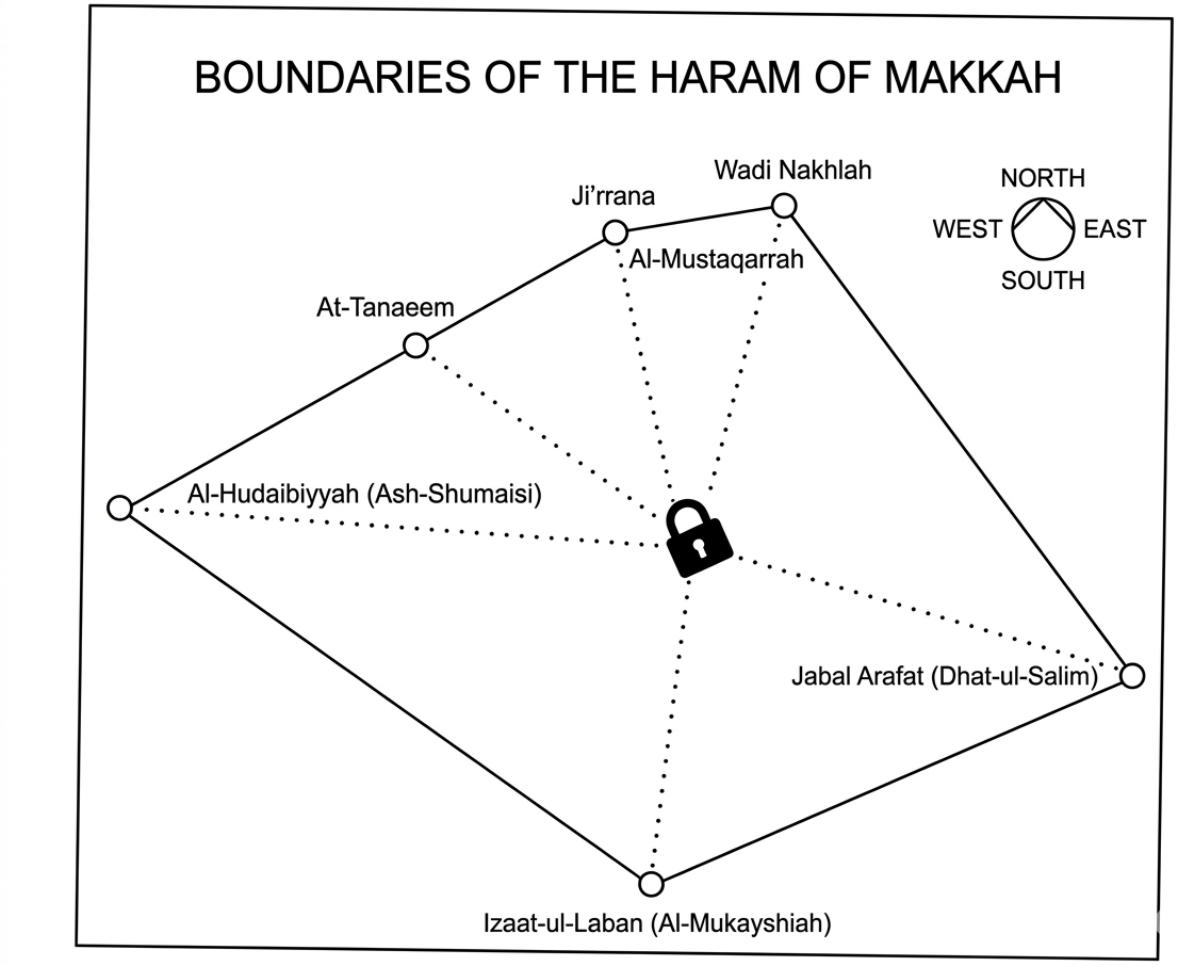
Umrah is only for the person who travels to Makkah from outside, regardless of how many times they come. However, leaving Makkah [merely] to perform Umrah is strictly a *Bid'ah* (innovation). Performing such an Umrah is similar to *Tahiyyat-ul-Masjid* (the prayer of greeting the mosque); it is meant for the person who enters the mosque from the outside to offer it. If someone who is already sitting inside the mosque repeatedly leaves and returns just to offer *Tahiyyat-ul-Masjid*, it would be equivalent to making a mockery of it.

Basis of Reward for Hajj and Umrah

One will receive reward for Hajj and Umrah only in proportion to the hardship endured or the amount spent. *(Reference: Bukhari, Kitab-ul-Manasik, Chapter on Umrah: "The reward is [equal to] the hardship endured.")*

Boundaries of the Haram (Sacred Precincts)

[The area] in which the reward for offering Salah (prayer) is equal to one hundred thousand prayers.



(Reference: Tareekh Makkah Al-Mukarramah, p. 14, Dr. Muhammad Ilyas Abdul Ghani)

Taneem (Masjid Aisha)	Nakhlah	Izaat-ul-Laban	Ji'ranah	Hudaibiyah	Arafat
7.5 km	13 km	16 km	22 km	22 km	22 km

Understanding the Masjid-e-Haram

Masjid-e-Haram does not refer only to the structure built around the Holy Kaaba. In the time of the Prophet (SAW), it was small, but it has expanded and will continue to expand in the future. "Masjid-e-Haram" refers to the entire Haram area, for which boundary towers have been placed to mark its limits, and outside of which there are markers indicating that non-believers should not enter from there.

That area is spread across miles, and all of it is [considered] Masjid-e-Haram. Therefore, wherever one prays within these entire boundaries, they receive the reward of one hundred

thousand prayers. For *Tawaf*, it is necessary to go to the Holy Kaaba; otherwise, if one prays in a neighborhood mosque [located within the Haram boundaries], they will still receive the reward of one hundred thousand prayers.

Imam Ibn Qayyim (RA) wrote in *Zad al-Ma'ad* regarding the Prophet (SAW) that when the disbelievers did not allow [the Muslims] to perform Umrah during the Treaty of Hudaibiyah, the Prophet (SAW) set up his camp outside the Haram boundaries. However, when the time for prayer arrived, the Prophet (SAW) would perform his prayers inside the Haram boundaries. Imam Ibn Qayyim (RA) says that if the reward were not higher within the Haram boundaries, why would the Prophet (SAW) have done this? Therefore, the entire Haram is Masjid-e-Haram. The reward for prayer is multiplied one hundred thousand times throughout the entire Haram, but for *Tawaf*, it is necessary to go to the Holy Kaaba.

Is it better to perform voluntary (Nafli) Hajj and Umrah or to give that money in charity?

This depends on the circumstances. If people are generally prosperous and everyone is living easily, then voluntary Hajj and Umrah are better. If people are suffering from poverty, then helping those people is better than voluntary Hajj and Umrah.

In the event of a natural disaster in any region or country, or in the case of poverty, it is a thousand times better to give the money meant for voluntary Hajj and Umrah to a poor person or collectively to the needy. It is just like this: performing *Nafl* (voluntary prayer) is a great good deed in its own place, but if someone nearby is drowning, and instead of saving their life, a person starts performing *Nafl* (voluntary) prayer, then performing that prayer would be *Haram* (forbidden) and saving that person's life would be *Fard* (obligatory). Instead of performing voluntary Hajj and Umrah for the sake of pride and showing off, one should look at which good deed is given precedence by the Shariah at that time. For a detailed discussion on this, refer to *Radd al-Muhtar* by Allama Shami (RA), in which he has proven that charity is superior to voluntary Hajj and Umrah, but someone upon whom Hajj is *Fard* (obligatory) cannot forgo Hajj to give charity.

The Complete Method of the Prophet’s (SAW) Umrah and Hajj

Jafar bin Muhammad (Imam Jafar as-Sadiq AS) narrates from his father (Imam Muhammad al-Baqir AS) that he said: "We went to the house of Jabir bin Abdullah (RA), and he was inquiring about everyone until it was my turn, and I said, 'I am Muhammad bin Ali, the grandson of Imam Hussain (RA).' He extended his hand toward me (with affection) and placed it

on my head. He opened the top button and then the bottom button (of my shirt, etc.) and then placed his palm on my chest between the two breasts—I was a young boy in those days—and then said, 'Welcome, be happy! O my nephew, ask me whatever you wish.'

Then I asked him, and he was blind. Meanwhile, the time for prayer arrived. He stood up, wrapping a shawl around himself. When he would place its two ends over his shoulders, they would fall off because the shawl was small, and his [other] shawl was kept on a large stool. He then led us in prayer (meaning he acted as the Imam). I said, 'Tell me about the Hajj of the Messenger of Allah (SAW) (meaning the Farewell Hajj).' So, Jabir (RA) gestured with his hand and said, 'The Messenger of Allah (SAW) stayed in Madinah Munawwara for nine years and did not perform Hajj, then the people...'" *(The text ends here)*

It was announced in the tenth year that the Messenger of Allah (SAW) was going to perform Hajj. Many people gathered in Madinah, and everyone wished to follow the Messenger of Allah (SAW) and do exactly as he did.

We set out with the Prophet (SAW) until we reached Dhu al-Hulayfah. There, Asma bint Umays gave birth to Muhammad bin Abu Bakr (RA), and she sent a message to the Prophet (SAW) [asking what to do]. The Prophet (SAW) instructed her: "Perform *Ghusl* (bath), wrap your lower body, and enter into *Ihram*."

Then the Messenger of Allah (SAW) prayed two *Rak'ats* in the mosque and mounted his camel, *Qaswa*. When the Prophet (SAW) reached *Baida* (a place like a hill), I looked as far as my eyes could see; there were riders and pedestrians to my front, to my right, to my left, and behind me. The Messenger of Allah (SAW) was among us, and the Quran was being revealed upon him, and he knew its reality well.

He did what he did, and we did the same. Then the Prophet (SAW) proclaimed the *Talbiyah* with *Tawhid* (declaration of Oneness), saying: "Labbayk, Allahumma Labbayk, Labbayk, la sharika laka, Labbayk" [Here I am, O Allah, here I am... there is no partner for You]. The people were also reciting this same *Talbiyah* in response. The Prophet (SAW) added some words to the *Talbiyah*, and he did not forbid them [from reciting it].

Jabir (RA) said: We did not intend anything except Hajj, and we did not even know about Umrah (rather, we did not know about performing Umrah during the days of Hajj, as it was done in the Days of Ignorance) until we came to the House of Allah with the Prophet (SAW), and he touched the corner (i.e., the Black Stone/Hajar-al-Aswad)...

During *Tawaf*, the Prophet (SAW) walked by bounding/hopping three times (with small steps and shrugging his shoulders) and walked at his normal pace for four times. He then came to

Maqam-e-Ibrahim and recited this verse: **(وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)**, meaning: "And take the Station of Ibrahim as a place of prayer." He placed the Station of Ibrahim between himself and the House of Allah. My father said—and although I do not know if he explicitly mentioned it, he must have been referring to the Prophet (SAW)—that the Prophet (SAW) prayed two *Rak'ats* and recited *Surah Al-Ikhlas* and *Surah Al-Kafirun* in them. Then, the Prophet (SAW) returned to the *Hajar al-Aswad* (Black Stone) and kissed it, and exited through the gate that leads towards *Safa*. When he reached near *Safa* (which is the name of a mountain, about twenty-five steps from the door of the Kaaba), he recited this verse: **(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ)**, meaning: "Indeed, Safa and Marwa are from the signs of Allah." And the Prophet (SAW) said: "We begin with what Allah has begun with..."

The Prophet (SAW) then climbed *Safa* until he could see the House of Allah. He faced the *Qibla*, declared the Oneness of Allah, and proclaimed His Greatness: **(لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، لا إله إلا الله وحده، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده)**. This means: "There is no deity worthy of worship except Allah; He is alone, He has no partner. To Him belongs the Dominion, and to Him belongs all praise, and He is over all things capable. There is no deity worthy of worship except Allah; He alone fulfilled His promise (of spreading the religion), helped His servant (the Prophet SAW), and defeated all the armies alone." He then made *Dua* (supplication), and then said the same thing again, then made *Dua* again; in total, he did this three times. He then descended and walked towards *Marwa* until, when his feet reached the middle of the valley floor, he ran until he reached *Marwa*, he [the Prophet (SAW)] did the same as he had done at Safa—meaning he recited those words and made supplication while facing the *Qibla*. When the *Tawaf* (Sa'i) was completed at Marwa (meaning seven rounds had been finished), the Prophet (SAW) said:

"If I had known earlier what I know now, I would not have brought the Hadi (sacrificial animal) with me [and would have bought it in Makkah instead], and I would have turned my Hajj Ihram into an Umrah. Therefore, whoever among you does not have a Hadi with them should exit the state of Ihram." (This means that the Tawaf and Sa'i were complete, and the actions of Umrah were fulfilled), and they should perform it [the remaining state] as Umrah.

Then Suraqah bin Malik bin Ju'shum stood up and asked, "O Messenger of Allah! Is this [doing of Hajj and Umrah together, known as *Tamattu'*] special for this year, or is it permitted forever?" The Prophet (SAW) replied, "It is permitted forever, and it is for always."

Sayyidina Ali (RA) returned from Yemen bringing the camels of the Prophet (SAW), and he saw Sayyida Fatimah (RA) among those who had exited the state of *Ihram*, wearing colored clothes and applying kohl (*surma*). Hazrat Ali (RA) felt uneasy about this [thinking it might be improper], so she said, "My father commanded me to do this."

The narrator then states that Hazrat Ali (Karram-Allahu Wajhah) used to say later in Iraq: "I went to the Messenger of Allah (SAW) feeling angry at Sayyida Fatimah (RA) because of her exiting the state of *Ihram*, intending to ask the Messenger of Allah (SAW) about the matter I had mentioned. I informed him (SAW) that I had felt uneasy about it. The Prophet (SAW) said: 'Fatimah spoke the truth, she spoke the truth.' (Meaning: It was I who commanded her to exit the state of *Ihram*.)"

Then the Prophet (SAW) asked, "What did you say when you intended to perform Hajj?" I replied, "I said: 'O Allah, I am entering into the state of Ihram for what Your Messenger (SAW) [has entered into]...'"

The Prophet (SAW) said: "I have a Hadi (sacrificial animal) with me, (therefore, I have not exited the state of Ihram; you, too, do not exit the state of Ihram [yet])." Jabir (RA) mentioned that the camels Hazrat Ali (RA) had brought from Yemen and those the Prophet (SAW) brought with him totaled (100) camels. Jabir (RA) said that then everyone exited the state of Ihram and trimmed their hair, except for the Prophet (SAW) and those who had a sacrificial animal with them (they remained in the state of Ihram).

Then, when it was the Day of Tarwiyah (the 8th of Dhul-Hijjah), everyone left for Mina, reciting the *Talbiyah* for Hajj. The Messenger of Allah (SAW) also mounted his camel, and they performed the Zuhr, Asr, Maghrib, Isha, and Fajr prayers (five prayers) in Mina. He then waited briefly until the sun rose and gave the command. The Prophet (SAW) ordered that his tent be pitched in Namirah (a specific location). The Messenger of Allah (SAW) set out, and the Quraysh were certain that he would make *Waquf* (stay) at Al-Mash'ar al-Haram, as was the custom of all the Quraysh during the Days of Ignorance. However, he proceeded further until he reached Arafat, and the Prophet (SAW) set up his tent in Namirah and stayed there until the sun began to decline.

The Prophet (SAW) ordered that his camel, *Qaswa*, be prepared. He arrived in the middle of the valley and delivered a sermon to the people, saying:

"Your blood and your wealth are inviolable (haram) to one another, just as the sanctity of this day, this month, and this city [is inviolable]. Everything from the Days of Ignorance has been placed beneath my feet (meaning those practices no longer hold any weight), and the blood feuds of the Days of Ignorance have been nullified. The first blood-feud of our own that I forgive is the blood of Ibn Rabi'ah, who was [just] a suckling child among the Banu Sa'd."

"And I forgive [the blood of the one] killed by the Hudhayl tribe (meaning I will not seek retribution for it). Similarly, all interest (Riba) of the Days of Ignorance is waived (meaning no one should take the interest accrued at that time). The first interest of ours that we waive (and do not demand) is the interest of Abbas bin Abdul Muttalib, because all of it is forgiven.

Fear Allah regarding women, because you have taken them under the protection of Allah, and you have made their private parts lawful for yourselves through the word of Allah. And your right over them is that they should not allow anyone you dislike to step on your bedding (meaning into your homes). If they do so, then discipline them in a way that does not cause severe injury (meaning no bone should break, no limb should be lost, and their physical beauty should not be marred, so that your 'harvest'—your family life—is not ruined). And their right upon you is that their food and clothing are your responsibility according to tradition.

I am leaving among you something which, if you hold fast to it, you will never go astray: the Book of Allah. You will be questioned [about me] (on the Day of Judgment), and they will ask about my mission; so what will you say then?"

Then they all replied, "We bear witness that you, O Messenger of Allah (SAW), have conveyed the message of Allah, fulfilled the duty of the Messengership, and wished well for the Ummah."

Then the Prophet (SAW) gestured with his index finger (the finger of the *Kalima*), raising it toward the sky and then pointing it toward the people, saying: "O Allah, bear witness! O Allah, bear witness! O Allah, bear witness!" He said this three times and gestured in this manner. Then

the *Adhan* and *Takbir* were performed, and the Zuhr prayer was offered. Then the *Iqamah* was said, and the Asr prayer was offered, and he did not pray anything between them (meaning no Sunnah...).

Then, the Messenger of Allah (SAW) mounted [his camel] and arrived at the place of standing. He turned the camel's belly towards the rocks and placed the track in front of him. He faced the Qibla and stood there until the sun set and the yellow light gradually faded away. The sun's disk disappeared completely. He had Usama [bin Zayd] sit behind him, and the rein of [his camel] *Qaswa* was pulled so taut that its end reached the front of the saddle (the pummel).

Wherever the terrain was smooth, he would move at a pace where he could maintain his composure, and when he saw that the path was uneven, he would signal with his hand and say, "O people! Go calmly, go slowly with ease." When he encountered sandy mounds (where the path was difficult), he would slightly loosen the rein until the camel climbed over.

Eventually, he reached Muzdalifah. There, he performed the Maghrib and Isha prayers with one Adhan and two Iqamahs (he did not pray any Nafl or Sunnah prayers between these two obligatory ones). Then, the Prophet (SAW) rested there until morning. When the dawn broke, he offered the Fajr prayer.

(Subhan Allah, look at how the Prophet (SAW) is cared for—his sleeping, waking, eating, drinking, and every single blessed action is under the remembrance and protection of Allah Almighty).

When the dawn was clear, he offered the prayer, then mounted the camel *Qaswa* again until he reached Al-Mash'ar al-Haram. He faced the Qibla, supplicated to Allah Almighty, and proclaimed His greatness (Allahu Akbar) and His Oneness (La ilaha illallah). He stayed there until it was bright (light had spread). Before the sun rose, he moved on, with Fadl bin Abbas sitting behind him.

The young man [Fadl bin Abbas] was handsome, fair-skinned, and had nice hair. Then, when the Prophet (SAW) moved on, a group of women passed by, each riding a camel. As they passed, Fadl began to look at them. The Prophet (SAW) placed his hand over Fadl's face. Without saying a word (Subhan Allah, this was a matter of character, and how beautifully he performed the act of *Nahy an al-Munkar*—forbidding evil), he turned his face away. Fadl then turned his face to the other side to look again, and the Prophet (SAW) turned his hand and placed it on his face once more.

They continued until they reached the valley of *Musr*. The Prophet (SAW) then moved the camel slightly and took the path that leads directly to Jamrah al-Kubra (the large pillar). He

reached the Jamrah that is near the tree and threw seven pebbles at it, saying *Allahu Akbar* with every pebble. These were pebbles thrown with the fingertips, about the size of fava beans. He threw them while standing in the middle of the valley, with Mina, Arafat, and Muzdalifah on his right, and Makkah on his left.

Then he came to the place of sacrifice (*Nahr*) and sacrificed sixty-three camels with his own blessed hands. The rest he gave to Hazrat Ali (RA), who performed the sacrifices and joined in the act. The Prophet (SAW) included them in his own *Hadi* (sacrificial offering). He then ordered that a piece of meat be taken from every camel and placed into a pot to be cooked. The Prophet (SAW) and Ali (RA) both ate the meat from it and drank its broth.

Then, he mounted [his camel] and came towards the House of Allah (the Kaaba). He performed *Tawaf al-Ifadah* and prayed the Zuhr prayer in Makkah. He then came to the Banu Abd al-Muttalib, who were serving water at the Zamzam well. The Prophet (SAW) said, "Draw water, O children of Abd al-Muttalib, for if I did not worry that people would crowd you and prevent you from drawing water, If I did not fear that the people would crowd you and prevent you from drawing water, I would have joined you and drawn water as well."

(Meaning: If the Prophet (PBUH) had drawn water, it would have become a Sunnah that the entire Ummah would follow, and the duty of providing water by the Banu Abd al-Muttalib would have been lost.) Then, those people offered a bucket to the Prophet (PBUH), and he drank from it. (Source: Muslim Sharif, Kitab al-Hajj, Chapter: The Hajj of the Prophet ﷺ)

A Poetic Tribute

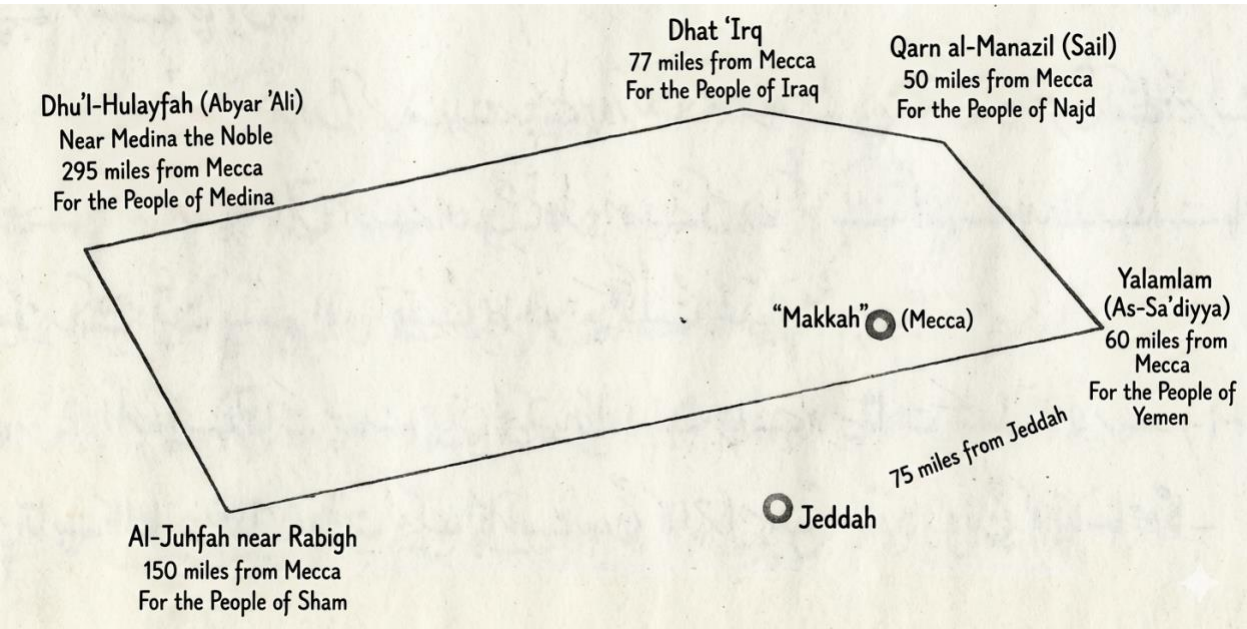
All the gazelles of the desert have bowed their heads, In the hope that one day you will come for the hunt.

Issues Regarding Umrah and Hajj

Imam Muhibb al-Din al-Tabari (may Allah have mercy on him)—whose family served as the Imams of the Holy Kaaba for a hundred years—wrote a book titled *Al-Qura li-Maqasid Umm al-Qura*, which serves as an encyclopedia for the rulings of Hajj and Umrah. In this work, he has compiled the arguments and evidences of all the Imams.

The Issue of Miqat

According to the collections of Bukhari, Muslim, Tirmidhi, Abu Dawud, Nasai, and Mishkat (Hadith numbers 2516, 2517, 2530, 2531), there are a total of five *Miqats* (the boundary stations for entering the state of *Ihram*), the map of which is provided below.



If one puts on the *Ihram* at the airport, it is fine; otherwise, those traveling from Pakistan can also go to Jeddah and put on the *Ihram* there. This is because *Yalamlam* (the designated *Miqat* for the people of the region) is not the *Miqat* for those traveling by airplane. We pass by one side of *Yalamlam*. Whoever crosses the *Miqat* while heading towards Makkah cannot pass without *Ihram*. Our plane flies towards Jeddah, leaving *Yalamlam* to one side. From Jeddah, we proceed towards Makkah. Therefore, there is no harm if someone goes to Jeddah and puts on the *Ihram*. A complete booklet titled *Al-Yawaqeet fi Ahkam al-Mawaqeet* has been written on this by Maulana Mufti Muhammad Shafi Deobandi, which is included in his book *Jawahir al-Fiqh* (Vol: 1, pp: 459–493). The Maulana wrote this with reference to Maulana Shabbir Muhammad Sindhi, a successor (*Khalifa*) of Maulana Ashraf Ali Thanvi.

Putting on the Ihram

One should bathe before putting on the *Ihram*. If there is no such arrangement at the airport, one can bathe at home before leaving. One should not get a haircut before going for Hajj. From 1st Dhu al-Qi'dah to 10th Dhu al-Hijjah, do not cut the hair of the head or the beard; even after performing Umrah, one should only trim them so that one can shave the head on the 10th of Dhu al-Hijjah. This is because, according to the *Hadith*, the disheveled hair of a *Haji* (pilgrim) is more beloved to Allah. Armpit and pubic hair should be shaved before putting on the *Ihram*.

Before starting the journey of Hajj and Umrah, offer two *Rak'ahs* of prayer at home and pray that the Hajj journey is free of obstacles, in accordance with the *Sunnah*, and that the Hajj is accepted. While stepping out of the house door, recite: *Bismillahi Aamantu Billahi Tawakkaltu 'Alallah* (In the name of Allah, I believe in Allah, I place my trust in Allah).

If one wishes, one can recite the *Labbaik* (Talbiyah) at the airport, or one can wait until the *Miqat*. When the *Miqat* is announced, recite the *Labbaik* at that time. The *Ihram* and *Talbiyah* for Hajj will have to be recited on the 8th of Dhu al-Hijjah.

Before putting on the *Ihram* and reciting the *Labbaik*, one should make a stipulation: "O Allah, if I am unable to perform Umrah or Hajj due to any obstacle, then there will be no expiation (*Kaffarah*) on me." (Bukhari, Muslim, Mishkat: 2711; Nasai, *Kitab al-Hajj*, Chapter on making a condition in Hajj).

When someone arriving for Umrah reaches Makkah, it is not mandatory for them to perform the Umrah immediately upon arrival. This is because some people are elderly, some are ill, and others are exhausted. Such people should go to *Masjid al-Haram* and offer prayers, etc. When they are completely refreshed or their fatigue has worn off, it is *Sunnah* to bathe and then go perform Umrah comfortably. You may bathe while in the state of *Ihram* without using soap.

A man's *Ihram* consists of two sheets (*chadors*). The only condition for them is that one cannot wear clothing that is stitched to fit the body as *Ihram*; however, "unstitched sheets" are not a strict requirement [in the sense that the sheets themselves do not have to be raw fabric, provided they are not tailored into garments]. If the width of a sheet is small, one can sew two sheets together to make one and use it as *Ihram*. Maulana Ahmad Raza Khan writes that one should avoid stitched items, and a state of necessity is an exception. (*Fatawa Razaviyya*, Vol: 10, pg: 715).

It is *Sunnah* to apply fragrance when putting on *Ihram*. You may also apply fragrance to your head. (Bukhari, Muslim, Mishkat: 2651, 2540) (*Anwar al-Bisharah*, *Fatawa Razaviyya*, Vol 10, pg 731).

Rules of Ihram (*Masail-e-Ihram*)

(1) An extremely weak or helpless person who might fall ill due to the *Ihram* sheets need not wear the *Ihram*; he may continue to wear all his regular clothes, such as a jersey, etc. His Hajj will be completely valid. Expiation (*Kaffarah*) is only applicable for shaving the head while in the state of *Ihram*. There is no expiation for other things, for example, applying fragrance by mistake, or treating oneself with fragrance, or if fragrance has touched the *Ihram*, or wearing clothing that is forbidden for one in *Ihram*—wearing it by mistake or out of helplessness [due to forgetfulness or helplessness], there is no expiation for wearing all of these things. (Reference: *Al-Muhalla*, Imam Ibn Hazm, Issue No. 895, Vol: 7, pg: 255).

(2) A woman cannot wear a veil (*niqab*) on her face, but she can cover her face with a sheet (*chador*). Just as a man cannot wear gloves but can cover his hands with a sheet, a woman can wear socks and stockings in the state of *Ihram*. The restriction for her is only on the *niqab* and gloves. The ruling regarding shoes below the ankles applies only to men.

(3) People who live within the *Miqat* boundary should wear the *Ihram* for Hajj and Umrah from their homes; their home is their *Miqat*. A resident of Makkah should wear the *Ihram* for Umrah from the city of Makkah, as stated in *Sahih Bukhari*. Whoever has come from another city should, like Hazrat Aisha (RA), go outside the *Haram* boundary to wear the *Ihram* and perform Umrah. This opinion was written by Sheikh Akbar (Ibn Arabi) in his book *Futuhat al-Makkiyya*.

(4) Imam Muhibb al-Din al-Tabari (RA), while mentioning the Hadith of Aisha (RA) regarding wearing underwear under the *Ihram*, did not mention any disagreement from any Imam. (Reference: *Al-Qura li Qasad al-Qura*, pg: 163, Chapter on the Permissibility of Undergarments, *Kitab al-Hajj*, *Fatawa Razaviyya*, Vol 10, pg 664).

(5) In *Sahih Bukhari*, there is a ruling (*fatwa*) from Sayyida Aisha (RA) that a person in *Ihram* can wear underwear underneath, and a belt over the sheet. Wearing a watch or glasses in the state of *Ihram* is not prohibited. (Reference: *Fath al-Bari*, Vol: 3, pg: 397; *Bukhari Kitab al-Manasik*, Chapter: Fragrance during *Ihram*).

You can tie a knot in the sheet wrapped around your waist at the back so that it does not come undone and fall. You can wear a belt or a cloth as a belt around the waist, whether for the protection of money or to hold your sheet in place. You can also tie the upper sheet by making a knot behind your neck.

(6) In the state of *Ihram*, while traveling on an airplane or at the airport, etc., one may wash their hands with scented soap, because this does not count as applying fragrance. Just as one can kiss or touch the *Hajar al-Aswad*, even though it has fragrance applied to it. One can also use fragrance due to forgetfulness or necessity. (Reference: *Al-Muhalla*, Vol: 7, pg: 255).

(7) It is narrated from Ibn Abbas (RA) that the Prophet (peace be upon him) said that whoever does not find a sheet to tie below (as a lower garment) may wear trousers, etc., in the state of *Ihram*, and whoever does not find shoes may cut the socks from above to make them like shoes.

(References: *Al-Muhalla*, Vol: 7, pg: 80-81; *Al-Qura li Qasad al-Qura*, Imam Muhibb al-Din al-Tabari, pg: 162-163; Ibn Abbas (RA); *Fath al-Bari Sharh Bukhari*, Vol: 4, pg: 58; *Bukhari Sharif*,

Book of Hunting, Chapter on *Jaza al-Sayd*; *Bab Idhal-am li Najd*; *Al-Jami' li-Fawa'id al-Masail min Ibn Abbas*; *Tabarani*, Vol: 12, pg: 177; *Ma'ani al-Athar*, Vol: 2, pg: 133; *Majma' al-Zawa'id*, Vol: 3, pg: 219; *Nasai*, Vol: 5, Book of Hajj, Chapter regarding those who do not have a sheet, wear trousers; *Musnad Ahmad*, Vol: 1, pg: 337; *Tarikh Jurjan*, pg: 376; *Muslim Sharif*, Book of Hajj, Chapter: What to wear in *Ihram*, Hadith: 4; *Al-Sunan al-Kubra*, *Baihaqi*, Vol: 5, pg: 50. All these references have been cited from *Mausu'at Atraf al-Hadith al-Sharif* by Abu Hajar Muhammad al-Said bin Basyuni Zaghlul, Vol: 8, pg: 542-543).

In the state of *Ihram*, it is not strictly necessary to wear a shoe that leaves the top of the foot exposed (i.e., *chappals*, sandals, etc.). Regarding this, the famous Barelvi scholar Maulana Ghulam Rasul Saeedi has written that it is narrated from Hazrat Ibn Umar (RA) that the Prophet (peace be upon him) was asked what clothes a person can wear in the state of *Ihram*. He replied, "I will tell you what he cannot wear, and apart from that, he can wear everything else. He cannot wear a shirt, nor keep a turban on his head, nor trousers, nor pajamas, nor a coat that has a hood, nor any cloth dyed with saffron or *wars* (a plant used for dyeing)."

"Whoever does not find shoes may wear socks, but cut the part above both ankles." (Reference: Niamat al-Bari Sharh Bukhari*, Vol: 1, pg: 501 to 507, Hadith No. 134,* Kitab al-Ilm*).*

On this Hadith, Maulana Saeedi (RA) discussed (the matter) from pages 501 to 507 and concluded that in our time, a misconception has become famous among the uninformed public that it is necessary to keep the top of the foot exposed, whereas it is perfectly permissible to wear such shoes or sandals that cover the back of the foot, provided the ankles are uncovered.

The Maulana writes that we had also written about this issue in *Sharh Sahih Muslim* (Vol: 3, pg: 246), but only four lines were written, whereas here in *Niamat al-Bari*, this issue has been explained in complete detail. *Alhamdulillah ala dhalik* (All praise is due to Allah for this).

Imam Ibn Taymiyyah (RA) holds the view that the instruction to cut socks at the ankles (for wearing in the state of *Ihram*) was given in Medina, but when this issue was explained in Arafat, the Prophet (peace be upon him) did not give the instruction to cut them at the ankles; therefore, now a person in *Ihram* can wear full socks without cutting them, and the previous instruction is now abrogated.

However, this opinion of Imam Ibn Taymiyyah (RA) is not correct. It is necessary to cut socks before wearing them; sometimes the instruction is given in brief and sometimes in detail.

Imam Abu Hanifa (RA) states that a person in *Ihram* can wear socks by cutting them below the ankles, but he will have to offer a goat as a sacrifice (*Kaffarah*). However, the scholars did not accept his opinion because the Prophet (peace be upon him) did not give an instruction for expiation.

> **(8)** After returning home, the *Ihram* sheets can be used in any way. You can make a shirt (*kurta*), *shalwar*, or a (regular) sheet out of them. If someone keeps them for their burial shroud (*kafan*), there is proof for this from an incident: Hazrat Sa'ad bin Abi Waqqas (RA), who was a Badr companion, had kept the coat he wore in the Battle of Badr carefully. When his time of death came, he told his family members that there is a coat in the box. When you give me my shroud, dress me in that coat, because I participated in the Battle of Badr wearing that coat. Perhaps Allah Almighty, for the sake of it, will forgive me."

If a person saves their *Ihram* sheets to use as a shroud with the intention that "Allah Almighty may show mercy on me because this person wore these sheets while coming to My House (in Makkah)," then this is a good intention. (Reference: *Ahkam al-Jana'iz*, Imam Abd al-Rahman Mubarakpuri).

> **(9)** A man should tie one sheet around his waist and wrap the other one over his upper body. The right shoulder is to be left uncovered only when one goes in front of the *Hajar al-Aswad* to begin *Tawaf*; the shoulder should not be left uncovered at the airport when first putting on the *Ihram*. Uncovering the right shoulder is called *Idtiba'*.
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> **(10)** The only restriction for *Ihram* is that the fabric should not be stitched to fit the body. Other than that, its color or material is not fixed. If a pilgrim is in the cold and ties a sheet around the waist and also wraps a quilt over themselves as *Ihram*, it is permissible. If someone has taken off their shirt or coat, etc., and draped it over their shoulders, this counts as their *Ihram*. One just cannot put their arms into the sleeves of that shirt or coat in the way we normally wear them; this is not clothing worn according to habit, but rather *Ihram* is clothing worn contrary to habit. You can use a blanket or a quilt over you; in fact, if someone puts ten blankets over themselves, their *Ihram* remains valid. If someone wants to tie a blanket around the waist as a sheet, they can do so. Neither the color of the *Ihram*, nor the fabric, nor the quantity of clothes is fixed. (For further detail, see *Kitab al-Hajj*, *Fatawa Razaviyya*, Vol 10, pg 664). When the Prophet (peace be upon him) wanted to begin *Tawaf*, it is mentioned in the Hadith that at the time of *Idtiba'*, his *Ihram* sheet was green.
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> **(11)** It is stated in *Abu Dawud* that Abdullah bin Umar (RA) used to cut the socks of women. His wife, Hazrat Safiyyah bint Ubayd (RA), said, "I heard from Sayyida Aisha (RA) that the issue of keeping ankles exposed is only for men, not for women." Upon hearing

this, Hazrat Abdullah bin Umar (RA) did not do this again. (Reference: *Tirmidhi, Abu Dawud, Ibn Majah, Darimi, Mishkat: 2584*)

(12) The restrictions of *Ihram* do not begin merely by wearing the sheets (*Ihram* cloth). Just as a person walks around after performing ablution (*Wudu*), this is similar. The restrictions of *Ihram* begin upon reciting 'Labbaik', just as prayer begins when one says 'Allahu Akbar'. It is better to wait for the *Fard* (obligatory) prayer to recite 'Labbaik'. If one gets the opportunity for *Fard* prayer, then after praying, one should recite 'Labbaik'. The Prophet (peace be upon him) did not offer a separate prayer for *Ihram*; rather, he recited 'Labbaik'. Once you recite 'Labbaik', the restrictions of *Ihram* begin, such as the prohibition of applying fragrance, etc.

(13) A woman's regular clothing is her *Ihram*. A woman cannot wear gloves or a *burqa* (full face veil), because these were considered fashion and are therefore forbidden. If a woman hangs her *chador* (shawl/head covering) in front of her face, there is no harm; this was the practice of the *Sahabiyat* (female companions of the Prophet). (Reference: *Abu Dawud, Kitab al-Manasik, Chapter: What if a woman in Ihram covers her face?*). Regarding Hazrat Asma bint Abu Bakr (RA), it is reported that when non-*mahram* men passed by during *Ihram*, she would pull her *chadors* in front of her face, and nowhere is it written that she would ensure the *chador* did not touch her face. Wearing a *burqa* and tying a prop (a fan-like device) on the head to prevent the cloth from touching the face is an invention, because this is essentially doing what the woman was forbidden from doing regarding the *burqa* and *niqab* during *Ihram*.

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The issue regarding cloth touching the face is an invention of the jurists (*Fuqaha*) themselves. A woman can observe *Purdah* from non-mahram men during *Ihram*, but the *Niqab* and *Burqa* have been prohibited because they are considered forms of adornment and fashion, whereas there should be some austerity (*Darweshi*) in a woman's life. Muhammad bin Munkadir (may Allah have mercy on him) said that the wife of Abdullah bin Umar (may Allah be pleased with him) had placed a cloth over her face while in the state of *Ihram*. Similarly, it is reported from Asma bint Abi Bakr (may Allah be pleased with her) and Sayyida Aisha (may Allah be pleased with her). (Abu Dawood, Ibn Majah, Mishkat: 2690, Imam Ibn Hazm (may Allah have mercy on him) Al-Muhalla Vol: 7, Pg: 91)

For a woman, just as the *Niqab* is prohibited at all times during *Ihram*, gloves are also prohibited. Imam Abu Hanifa (may Allah have mercy on him) and some other scholars have permitted women to wear gloves; in fact, Allama Shami (may Allah have mercy on him) even wrote that it is better for a woman if she covers her hands with gloves. However, the opinion of these scholars is not correct. It has been prohibited in authentic *Hadith* to wear a *Niqab* at all times and to wear gloves during *Ihram*. Therefore, the opinion of these scholars will not be followed in this matter.

Imam Ibn Qayyim (may Allah have mercy on him) writes that in the same *Hadith* where it is stated that a man should not cover his head and should not wear a shirt, it is in that very same *Hadith* that a woman has been prohibited from wearing a *Niqab* and gloves. Therefore, it is the command of the Prophet (Peace Be Upon Him) that is worthy of being followed. The command of the Prophet (PBUH) is an authority (*hujjat*) over everyone else's opinion, and no one else's opinion is an authority over the command of the Prophet (PBUH).

(14) During *Ihram*, a woman can tie her hair in a bun and use hair clips.

(15) In the state of *Ihram*, due to cold or heat, or while spending the night in Muzdalifah, the pilgrim can cover their face but cannot cover their head. If, while sleeping at night, one covers the head unintentionally, there is no penalty (*Kaffarah*). When one becomes aware or wakes up, he should uncover his head. (Al-Muhalla, Vol: 7, pg: 255-258, Issue number 895)

(16) After starting the **Talbiyah***Talbiyah* (reciting "Labbaik Allahumma Labbaik..."), one must continue reciting it after every prayer and at all other times as well. When the buildings of Makkah Sharif become visible, one should stop reciting the *Talbiyah* at that time. (Bukhari, Kitab al-Manasik, Chapter: When one enters Makkah, they should perform *Ghusl*).

(17) If a woman has put on the **Ihram***Ihram* for *Umrah* but menstruation starts or a child is born (post-natal bleeding), she should not enter the **Masjid al-Haram***Masjid al-Haram*; she should stay at her residence. She must maintain the restrictions of *Ihram*. When the menstruation ends, she should bathe and then perform *Tawaf* and *Sa'i*. (Muslim, Kitab al-Hajj, Chapter: Explanation of *Ihram* for menstruating and post-natal women).

If it becomes necessary to leave for Hajj while in a state of menstruation—meaning the 8th of Dhu al-Hijjah arrives—one should know that this same situation was faced by Sayyida Aisha (may Allah be pleased with her), so there is no need to panic. Such a woman should bathe, recite the *Talbiyah* for Hajj anew, and leave for Hajj. This is because, in this state, only entering the mosque is prohibited, while the rituals of Hajj are performed in the plains of Arafat, Muzdalifah, and Mina; therefore, the Hajj of such a woman is valid. If she wants to perform *Umrah* later, she can go to Tan'eem [a location outside the Haram boundary] like Sayyida Aisha (may Allah be pleased with her) and perform *Umrah*, just as if someone misses their *Sunnah* prayers, they can perform them later. (Muslim, Kitab al-Hajj, Chapter: Explanation of *Ihram* for menstruating and women in *Ihram*).

(18) A person who passes away in the state of **Ihram** will be given a bath, but no fragrance will be applied. Their face will not be covered with the shroud (*kafan*), and their face and head will be kept uncovered. They will rise on the Day of Judgment reciting the *Talbiyah*. Their Hajj is completed, and they will receive the full reward. (Bukhari, Kitab al-Manasik, Chapter: If a *Muhrim* [person in Ihram] dies in Arafat).

(19) The Use of Fragrance During Ihram - Imam Ibn Hazm (may Allah have mercy on him) writes that if fragrance gets on the body while in the state of *Ihram*, or if it touches the *Hajar al-Aswad* while kissing it, there is no harm in this, because the noble Companions (may Allah be pleased with them) used to kiss the *Hajar al-Aswad* while in the state of *Ihram*. If someone applied fragrance by mistake, or if a sick person was treated with

fragrance, or if fragrance was purchased or clothing was touched/checked while in a state of *Ihram*, and one forgot, or if a person mistakenly wore prohibited clothing due to necessity (i.e., covering the head due to heat or cold), then there is no sin in wearing such clothing for a short or long duration. Remember that the religion takes into account all necessities, as stated in the Holy Quran: "Allah desires ease for you, and He does not desire difficulty for you." (Surah Al-Baqarah: 185)

Imam Ibn Hazm (may Allah have mercy on him) writes further that these matters do not cause any harm to the Hajj. One in *Ihram* should realize, when they remember or the necessity ends, that they should remove that item. It is narrated on the authority of Ibn Abbas (may Allah be pleased with him), and the Mufti of the Haram, Ata bin Abi Rabah (may Allah have mercy on him), and Imam Hammad bin Abi Suleman (may Allah have mercy on him), that if one forgets and puts on clothing, they should remove it as soon as they remember or the necessity ends. This same ruling applies to forgetting. Similarly, if one has to get cupping (*hijama*) done or cut some hair on the head for medical treatment, there is no *Kaffarah* (penalty) for this in this context. The Prophet (peace be upon him) himself, in the state of *Ihram*, had some hair cut/cupping done.

Imam Ibn Hazm (may Allah have mercy on him) has mentioned all these arguments on the aforementioned page, stating that these issues have been reported from the great scholars of the *Ummah*. In [Surah Al-Ahzab, 33:5] it is stated: "And there is no blame upon you for that in which you have made a mistake, but [only] for what your hearts intended. And ever is Allah Forgiving and Merciful." "And in the matter in which you have made a mistake, there is no sin upon you; [the sin is] in what you do intentionally, and Allah is Forgiving and Merciful."

The command of the Prophet (Peace Be Upon Him) is: "My Ummah is forgiven for mistakes, forgetfulness, and what they are forced to do." (Imam Ibn Hazm, Al-Muhalla, Vol: 7, pg: 255-258, Issue number 895)

Miscellaneous Points

(1) If parents are alive and they have enough funds to perform Hajj themselves, it is not necessary for the children to wait until the parents perform Hajj before they can perform their own. If the children have the funds, they can perform Hajj before their parents. If the parents do not have the funds to perform Hajj, but the son has the funds for Hajj, it is not obligatory for the son to pay for his parents' Hajj before performing his own. Rather, the son should first perform his own Hajj, and if he has surplus means, he can then facilitate Hajj for his parents; this is a separate act of virtue.

For children to perform Hajj, they do not require permission from their parents, nor do the parents have the authority to forbid it. (Kitab al-Hajj, *Fatawa Razvia*, Vol 10, pg 658, Maulana Ahmed Raza Khan Barelvi).

If a son had the money for Hajj, but instead of fulfilling his own obligatory (*Fard*) Hajj, he used that money to send his parents for Hajj and the money was exhausted, then the son would be a sinner because he did not fulfill his own obligation. One must first fulfill one's own obligation, then worry about [facilitating for] the parents.

(2) Parents who leave behind a one-year-old child to go for Hajj will have their Hajj accepted. However, there must be a reasonable arrangement for the child's care during the Hajj period.

(3) In Mina, Arafat, and Muzdalifah, one may offer prayers either in congregation or individually; both are permitted.

(4) If a travel agent promises to take a person for Hajj by charging more than the government-mandated rate, one should pay the amount and proceed for Hajj, because there is no certainty that one will be alive until the following year. The person who charges the excess amount wrongfully will be sinful, whereas for the person paying it, it will be recorded as charity (*Sadaqah*).

(5) If a government department or a private company sponsors their employees for Hajj, or if an ordinary person sends someone else for Hajj, the Hajj of the person traveling will be fulfilled, and the person who sent them will also receive the reward. The government employees who accompany pilgrims as *Khuddam-ul-Hujjaj* (service staff for pilgrims) and whose expenses are covered by the government—their Hajj is valid. During the era of the Prophet (peace be upon him), the issue arose regarding those who rented out camels; they were granted permission to both earn the rental income and perform Hajj. Similarly, a barber who provides haircuts earns an income and also performs Hajj; their Hajj is valid. Regarding business, the verse of Surah Al-Baqarah (198) grants permission to engage in trade during the Hajj journey along with performing Hajj. Therefore, if the *Khuddam-ul-Hujjaj* make the intention for their obligatory Hajj, their Hajj will be fulfilled. The person who, in any way, on the 9th of Dhul-Hijjah entered Arafat, his Hajj is completed.

(6) When going for Hajj or Umrah, a woman cannot simply make or designate someone as a *mahram*. Because this is a kinship relationship with whom marriage is forbidden until the Day of Judgment. Making a "fake mahram" on documents is a sin upon sin, as they are going for Hajj and Umrah but starting it by telling lies. When Allah and the Messenger of Allah (peace be upon him) have not granted permission, and a woman cannot undertake

such a journey without a *mahram*, then why does she do this when Hajj and Umrah are [not obligatory/waived] for such a woman? (Bukhari, Muslim, Mishkat: 2515, 2513).

If a woman has the funds to perform Hajj but her husband is not letting her go for Hajj, then that woman should take a *mahram* relative, such as her brother or son, and go. If that is also not possible, then she should not perform Hajj and wait until a *mahram* can accompany her or her husband agrees. If a woman has become so weak or ill that there is no hope remaining for her to go for Hajj, then she should arrange for a substitute Hajj (*Hajj-e-Badal*) for herself, or if the time of death has come, she should make a will; however, in a state of good health, one cannot perform a substitute Hajj [for themselves].

If a woman has the travel expenses and her husband is not willing to go for Hajj with her, or he does not have the time due to his work, then that woman can go for Hajj with her father or brother; it is not necessary to obtain permission from the husband [for obligatory Hajj]. (Fatawa Razvia, Vol 10, pg 717, Fath al-Bari, Vol 4, pg 78).

(7) If the time for applying for Hajj has arrived, and someone knows for sure that they will receive money in a few months, for example, the harvest season is approaching, or they had given money to someone [the money] will be received back. However, if one does not have the money right now to submit the application, such a person should take a *Qard-e-Hasana* (an interest-free loan) and submit the application. When they receive their funds, they should repay the loan. Since loans can be taken for worldly affairs, they can also be taken for this good deed, because there is no certainty in life. However, keep one thing in mind: do not take an interest-based loan, neither from a bank nor from any person, because there is no need to commit such a grave sin for this good deed.

(8) From an administrative perspective, the government can impose a restriction of performing Hajj once every five years. Similarly, scholars have written that during the days of Hajj, the residents of Makkah should pray in their homes or neighborhood mosques instead of the *Khana-e-Kaaba*, and give those who have come from outside the opportunity for *Tawaf* and prayer, because the residents of Makkah are there all year round.

(9) In *Rami al-Jamarat* (stoning the pillars), *Qurbani* (sacrifice), shaving the head, etc., if the order is reversed, there is no harm. (Bukhari, *Kitab al-Manasik*, Chapter: Teaching people while riding near the Jamarat, and Chapter: What is the ruling if someone shaved their head before the sacrifice?)

(10) During *Iddah* (waiting period) and mourning, a woman can go for Hajj and Umrah, just as Ali (RA) and Sayyida Aisha (RA) used to take such women for Hajj and Umrah. (*Al-Muhalla*, Vol: 10, pg: 284-285).

The restriction of *Iddah* is that such a woman cannot enter into a new marriage during the *Iddah* period, and the restriction of mourning is that she should not adorn herself with beauty. A widow can perform all other tasks. Some scholars impose a restriction on a widow that she must necessarily spend her nights in her home during the *Iddah*. Ibn Hazm (RA), in *Al-Muhalla*, has very strongly written that there is only one narration stating that a widow must necessarily spend [her *Iddah* period] in her house, which is not a strong [narration].

(11) Women may take medicine to stop menstruation if they wish, because when Hazrat Abdullah bin Umar (RA) was asked about women drinking 'Peelu' water to stop menstruation during Hajj, he said there is no harm in it. (Sunan Saeed bin Mansur). However, stopping a natural process can have harmful effects. When such a woman can receive full reward without performing *Umrah*, then what is the need to take such a risk? Being pure [from menstruation] is not a condition for performing Hajj because it [Hajj] takes place in the open fields, not inside the Mosque.

(12) As an expiation (*Kaffarah/Dam*), the sacrifice is only for shaving the head during *Ihram*, which is mentioned in the Quran (Surah Baqarah 2:196). If one cannot offer the sacrifice, then one should fast for ten days. Apart from this one act, there is no penalty of *Dam* (sacrifice) for any other act. This is neither in the Quran nor in any authentic Hadith.

(13) If a husband and wife have sexual intercourse during the state of *Ihram*, then there is a very severe penalty. A camel must be slaughtered as expiation. The remaining rituals of Hajj must be completed, and a person will be appointed as a supervisor with them at all times to ensure they do not have intercourse again. Furthermore, both the husband and wife will have to perform Hajj again next year. If they can enter into *Ihram* again before the *Wuqoof* of Arafat, they may perform Hajj in the same year. (Ibn Hazm, *Al-Muhalla*, Vol 7, pp. 187, 186). It is strictly forbidden for a husband and wife to engage in any marital intimacy during the state of *Ihram*.

(14) During Hajj and Umrah, women have their faces uncovered. At such a time, one should realize that if anyone commits a bad act or casts an evil glance at any woman here, Allah will inflict the most severe punishment.

Rulings Regarding Tawaf of the Kaaba

(1) Hazrat Ibn Abbas (RA) says that if someone, after performing the Tawaf of Umrah, does not perform any other Tawaf (i.e., *Nafl* Tawaf) until the *Tawaf-e-Ziyarah*, it is acceptable. This is because the Prophet (PBUH) did exactly this during the Hajjatul Wada (Farewell Hajj). (Bukhari, Kitab al-Manasik, Chapter regarding a person who does not go near the Kaaba again after the first Tawaf—i.e., *Tawaf-e-Qudoom*—and leaves for Arafat).

(2) It is narrated from Ibn Abbas (RA) that the Prophet (PBUH) performed Tawaf while riding on a camel. (Bukhari, Kitab al-Manasik, Chapter: A sick person can perform [Tawaf] while riding).

(3) One can also perform *Sa'i* while riding. (Nasa'i, Kitab al-Hajj, Chapter: Performing Sa'i [of Safa and Marwa] while riding a camel).

(4) During Tawaf, looking towards the Holy Kaaba does not invalidate the Tawaf. During this time, one may look at the Holy Kaaba, the *Meezab-e-Rahmat* (the water spout of the Kaaba), etc.

(5) During a *Nafl* (voluntary) Tawaf, if one wishes to wear socks, gloves, etc., both men and women may do so. Such things are only prohibited during the Tawaf of Umrah.

(6) Imam Ibn Hajar (RA) has written in *Fath al-Bari* (Vol 3, pg 505) that it was the position of many Kufan scholars that *Wudu* (ablution) is not a condition for Tawaf. Among them are Tabi'een such as Hazrat Hammad bin Abi Suleman, Mansur, Suleman, and Imam Abu Hanifa (RA). Imam Ibn Qayyim (RA) has written in *I'lam al-Muwaqqi'in* (Vol 3, pg 36-37), referencing Imam Ibn Taymiyyah (RA), that *Wudu* is not a condition for Tawaf. In my opinion, the balanced position is that of the Shia scholars: that for obligatory (*Wajib*) Tawafs, such as Umrah and *Tawaf-e-Ziyarah*, *Wudu* is a condition, but for *Nafl* Tawaf, *Wudu* is not a condition. According to the Hanafi school of thought, even ritual purity (*Taharat*) is not a condition for Tawaf.

(Page 131, Vol 29, Al-Mausu'ah al-Fiqhiyyah, published by the Ministry of Awqaf and Islamic Affairs, Kuwait)

(7) The "Hatim" (the semi-circular wall) is a well-known area; it is a part of the Kaaba that was not constructed [as part of the main building]. It is not more than six hands in length. When Prophet Ibrahim (peace be upon him) built the Hatim, he made it circular to the Kaaba. It had only two corners: one is the *Rukn-e-Yamani*, and the other is the place where the *Hajar-e-Aswad* is located and kissed.

(8) Some people perform several rounds of Tawaf after Fajr and Asr prayers and then perform the 2 Raka'at Nafl prayers for all of them collectively; this method is incorrect. If someone believes that Nafl prayers can be performed after Fajr and Asr, then they should not perform Tawaf during these specific times, because one cannot start the next Tawaf without performing the Nafl [of the previous one]. There is no greater act of worship in Makkah than Tawaf; recitation [of the Quran] and performing Nafl prayers (during permissible times) can also be done in one's own country. (Al-Qura lil-Qasid al-Qura: 319-320, Imam Haram Ahmad bin Abdullah bin Muhammad bin Abi Bakr Muhibb al-Din al-Tabari al-Makki).

Tawaf-e-Kaaba

Tawaf is like prayer. (Tirmidhi, Darimi, Nasai, Mishkat: 2576)

The reward for performing Tawaf is equal to freeing a slave. (Tirmidhi, Mishkat: 2580)

When you arrive in Makkah, upon entering the Masjid al-Haram, if the Fard prayer is being held, join it; otherwise, begin your Tawaf. When you see the House of Allah (the Kaaba), say: *"Allahu Akbar, La ilaha illallah"* (Allah is the Greatest, there is no god but Allah). It is not established (in the Sunnah) to make a specific supplication upon seeing the Kaaba for the first time. Saying *"Allahu Akbar, La ilaha illallah"* does not mean that we worship the Kaaba; rather, we worship that Allah who is greater than any imagination and Allah has no partner. [Looking at] the Kaaba... regarding raising hands to offer *Salaam* [from a distance], all narrations are weak. (Tirmidhi, Abu Dawood, Mishkat: 2574; *Da'if al-Jami' al-Saghir* by Albani, Hadith: 2422, pg. 357; *Al-Mughni* by Ibn Qudamah, Vol 3, Chapter: Regarding Hajj and Entering Makkah, pg. 369).

Then, go near the Hajar al-Aswad and go there, uncover your right shoulder—this is called *Idtiba*. Stand in front of the Black Stone. If possible, perform three things there: First, touch it with your hand, then kiss it, then prostrate over it. Touching the stone is called *Istilam*. Saluting it from a distance is not called *Istilam*; kissing is called *Taqbil* and putting the head on it is called *Sajdah*. If you only manage to touch the stone with your hand, then kiss that hand. If you cannot do any of the three, there is no need to make any gesture from a distance. (Bukhari, Kitab al-Manasik, Chapter: Touching and Kissing the Hajar al-Aswad).

The Prophet (peace be upon him) kissed the stick (staff) with which he had touched the Hajar al-Aswad. If signaling [from a distance] were correct, he would have done that. (Bukhari, Muslim, Mishkat: 2569, 2570, 2571).

If you touch the Hajar al-Aswad or not, stand straight, raise both hands without saying *Allahu Akbar*, and start your Tawaf—both are Sunnah. Raising hands to say *Allahu Akbar* when

looking at the Hajar al-Aswad is not established from the Prophet (peace be upon him). Imam Shafi'i (may Allah have mercy on him) says that in the opinion of the scholars, kissing the Hajar al-Aswad during Tawaf is *Mustahab* (desirable). If you cannot stand in front of it, just say *Allahu Akbar* and walk on. (Tirmidhi, Kitab al-Hajj, Chapter: Regarding Kissing, *Al-Tuhfatul Ahwadhi*, Vol 2, pg 92-93).

Ibn Umar (may Allah be pleased with him) used to strive to kiss the Hajar al-Aswad. (Tirmidhi, Mishkat: 2580).

Perform *Raml* in the first three rounds (meaning to walk briskly). There is no specific *Zikr* (remembrance) or specific *Dua* during Tawaf. Just keep circling while having it in your mind that I am a sinner standing in the Court of Allah.

During Tawaf, and between the corners, one may recite: *"La ilaha illallah wahdahu la sharika lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shai'in qadir"* (There is no god but Allah, alone, without partner. To Him belongs the Dominion, and to Him belongs all praise, and He has power over all things). One can also recite *Durood* and *Istighfar*. Between the Rukn-e-Yamani and the Hajar-e-Aswad, it is Sunnah to recite: *"Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhaban-nar"* (Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire). (Abu Dawood, Mishkat: 2581)

For the remaining three sides, a person is free to recite whatever they wish. One should not kiss the Rukn-e-Yamani; only touch it with the hand. If one cannot touch it, then simply keep walking. When coming in front of the Hajar-e-Aswad, try to kiss or touch it without stopping excessively. If you cannot touch it, then stand facing the Hajar-e-Aswad, say *"Allahu Akbar"* without raising your hands, and start the second round. In this way, seven rounds complete one Tawaf. Each round is called a *Shawt*.

After completing the rounds, two *rak'ahs* of prayer must be offered. This must be done after every seven rounds. In the first *rak'ah*, recite *Surah Al-Kafirun* ("Qul ya ayyuhal-kafirun...") and in the second *rak'ah*, recite *Surah Al-Ikhlas* ("Qul huwallahu ahad..."). This is the Tawaf of Umrah, but generally, one can pray these two *rak'ahs* whenever one gets the opportunity, day or night. It is better to pray these two *rak'ahs* near Maqam Ibrahim. If Maqam Ibrahim is directly in front, it is even better; otherwise, pray wherever you find space. For the *nafl* (voluntary) Tawaf of Umrah, these two *rak'ahs* can be prayed at home or anywhere in the courtyard of the Kaaba; there is no restriction on where.

Sa'i of Safa and Marwah

Now the Tawaf is finished, and the Sa'i of Safa and Marwah is to be started. But at this time, people often make one mistake, which is that after nfals, one must return to the Hajar al-Aswad and try to touch it with the hand, kiss it, or prostrate upon it. If none of these three actions are possible, then like in Tawaf, stand in front of the Hajar al-Aswad and say "Allahu Akbar." This is how the Sa'i of Safa and Marwa begins. (For further details, see *Fatawa Razvia*, Vol 10, p. 742, Issue 20, Section 3).

The Sunnah action is to go to Safa, face the Kaaba, and say "Allahu Akbar" three times. After that, recite the Fourth Kalimah mentioned above. Following that, recite: *"La ilaha illallah wahdahu la sharika lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shai'in qadir, wahdahu anjaza wa'dahu wa nasara 'abdahu wa hazamal-ahzaba wahdah."* After this, recite Durood Sharif, then raise your hands and pray. Perform this action three times before starting the round towards Marwa.

When you reach Marwa, perform this same action three times while facing the Kaaba, and repeat this action three times on both hills during every round. Hazrat Umar (RA) used to say "Allahu Akbar" seven times instead of three on Safa and Marwa, meaning a total of twenty-one times. Hazrat Abdullah ibn Umar (RA) used to say "Allahu Akbar" three times, seven times [totaling 21].

The pillars between Safa and Marwa have been highlighted with green color. Women should not run between these two; however, men should run. One should run while going towards Marwa and while coming back between these two green pillars. Between these two, recite the prayer: *"Rabbighfir warham innaka antal-a'azzul-akram"* (O my Lord, forgive and have mercy, for You are the Most Mighty, the Most Noble). The seven rounds of Sa'i start at Safa and end at Marwa.

Is a Continuous Connection Between Tawaf and Sa'i Necessary?

A continuous connection between Tawaf and Sa'i is not mandatory. If someone, due to fatigue or any other excuse, leaves the Tawaf or Sa'i in the middle, or reaches Makkah and delays the Umrah while continuing to pray in the Haram, there is no penalty on him. The evidence is the verse from Surah Al-Baqarah: "Allah intends for you ease and does not intend for you hardship." (Al-Baqarah: 185/2; Imam Ibn Hazm, *Al-Muhalla*, Issue 841, Vol 7, p. 180).

The continuity between Tawaf and Sa'i—meaning completing both at once—is not mandatory. If a person is weak, elderly, or ill, they can perform one Tawaf in one day, and perform the Sa'i or the remaining rounds of Tawaf the next day or in another session; it is not mandatory to

complete all seven rounds in a single go. (Bukhari, Kitab al-Manasik, Chapter: If someone stops in the middle of Tawaf; *Al-Mughni* by Ibn Qudamah, Vol 3, p. 390).

It is written regarding many Sahaba (may Allah be pleased with them) and Tabi'een that if they could not complete the seven rounds of Tawaf together, they would perform as many rounds as they could easily do, then go rest in the shade, and after their health improved, they would return to complete the remaining rounds. Remember that the religion of Islam is based on wisdom, and Allah and the Prophet (PBUH) are more knowing than us. They give such commandments while keeping in mind the difficulties and hardships of everyone. (For more details: *Fatawa Razvia*, Vol 10, p. 742, Issue 20, Section 3).

Even during Sa'i, if someone gets tired, they can sit on one side to take a breath. The daughter of Abdullah bin Umar (RA), Hazrat Sawda (RA)—who was the wife of Urwah bin Zubayr (RA)—was heavy-set, so she completed the Tawaf and Sa'i over three days. (*Al-Qura lil-Qasid al-Qura*, p. 337). The same ruling applies to the Sa'i of the first Umrah and the *Tawaf-e-Ziyarah*.

Cutting Hair

After this, one must have their hair cut to exit the state of *Ihram*. If you have gone for Hajj, you should trim your hair after Umrah, and on the 10th of Dhul-Hijjah, you should shave your head completely. If you have gone for Umrah only, then trim [your hair] after the Sa'i. (Bukhari, Kitab al-Manasik, Chapter: Tamattu Hajj and Umrah).

A person can cut their own hair for both Hajj and Umrah. Women should trim a small amount of their hair with scissors. (Abu Dawood, Darimi, Mishkat: 2654). Now you are out of the state of *Ihram*.

The Saxcrifice (Qurbani) of Hajj

Sacrifice is an act of worship and a *Sunnah* of Prophet Ibrahim (peace be upon him). It is *Wajib* (obligatory) for the one who performs *Hajj-e-Tamattu* or *Hajj-e-Qiran*. For the one performing *Hajj-e-Ifrad*, Qurbani is not *Wajib*. Qurbani is the act of slaughtering an animal—such as a goat, sheep, cow, or camel—specifically with the intention of gaining the pleasure of Allah. The *Ayyam-e-Tashreeq* are the 11th, 12th, and 13th of Dhul-Hijjah. During these days, the *Takbir-e-Tashreeq* should be recited after every *Fard* prayer. It is also permissible to perform Qurbani during these days. The *Takbir-e-Tashreeq* is:

"Allahu Akbar, Allahu Akbar, La ilaha illallah, Wallahu Akbar, Allahu Akbar, wa lillahil hamd" (Allah is the Greatest, Allah is the Greatest; there is no god but Allah; and Allah is the Greatest, Allah is the Greatest, and to Allah belongs all praise).

Rites of Hajj (Manasik-e-Hajj)

Obligatory Acts of Hajj (Faraiz-e-Hajj) There are three obligatory acts (Faraiz) of Hajj: Ihram, Wuquf-e-Arafat (the stay at Arafat), and Tawaf-e-Ziyarat. The meaning of Ihram is to enter into a state of restrictions, that is, to become (Prohibited).

The Ihram for Hajj is to be worn on the 8th of Dhu al-Hijjah. There is no need to go to the Khana Kaaba for this; you can wear it at your place of residence. Take a bath (Ghusl), wear two unstitched sheets, and begin reciting the Talbiyah (Labbaik).

Labbaik or Talbiyah It is narrated by Hazrat Abdullah bin Umar (may Allah be pleased with him) that I heard the Prophet (peace and blessings of Allah be upon him) saying these words in the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ

"O Allah! I am present, I am present. You have no partner. I am present. You have no partner; all praise and adoration are for You alone, and the blessing is also Yours, and the kingdom is also Yours." He (peace and blessings of Allah be upon him) would not say more words than these. (Bukhari, Muslim, Ahmad, Baihaqi, Hakim, Abu Dawood, Tirmidhi, Nasai, Ibn Majah, etc.)

There is a consensus (Ijma) of the entire Ummah that these words of the Talbiyah are the Sunnah. (Al-Fath al-Rabbani, Vol: 11, Page: 187)

Bukhari and Muslim, Hadith numbers 2551 and 2592 in Mishkat, and most scholars (including Imam Abu Hanifa (RA) and Imam Ahmad (RA) include) that adding other words to it in which Allah is praised and exalted is also *Mustahabb* (recommended). It is *Mustahabb* for men to say the Talbiyah aloud. There is a consensus that a woman should not say the Talbiyah aloud; rather, she should say it only loud enough that she herself can hear it. (Al-Fath al-Rabbani, Vol: 11, Page: 189)

The Prophet (peace and blessings of Allah be upon him) said that the best Hajj is the one in which the *Labbaik* (Talbiyah) is said loudly and many sacrifices are offered. (Musnad-e-Ya'la)

The duration of the Talbiyah during Hajj is until the stoning at Jamrah Aqaba, as mentioned in the Hadith, that the Prophet (peace and blessings of Allah be upon him) kept saying the Talbiyah until the day of sacrifice (Qurbani), until he threw pebbles at Jamrah Aqaba. (Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasai, Ahmad)

Staying in Mina

If you reach Mina after *Zuhr* on the 8th of Dhu al-Hijjah, there is no need to worry, because staying in Mina on the 8th is not a part of the Hajj; rather, it is just a stop for convenience. The entire Ummah agrees that staying in Mina on the 8th is not necessary. Everyone acknowledges that the Prophet (peace and blessings of Allah be upon him) made this stop so that he could go to Arafat easily because, at that time, people used to travel on foot; otherwise, it is not a part of Hajj. There is a consensus of the Ummah on this. (Al-Mughni, Vol 3, Page: 406)

Maulana Ahmed Raza Khan (RA) writes that if one stays outside of Mina at some other place, it is contrary to etiquette. (Fatawa Razawiyya, Vol 10, Page 667, citing *Lubab ma'a Irshad-us-Sari*, Page 51, Chapter: *Bab fil-Rawah ilal-Mina*)

Regarding the three days of staying in Mina after Hajj, Imam Ibn Hazm (RA) writes that the Prophet (peace and blessings of Allah be upon him) stayed in Mina but did not make it mandatory. If someone does not stay in Mina and stays somewhere else, for example in Makkah at your residence, there is no harm, but you will have to go to Mina to stone the pillars. According to one opinion, Imam Shafi'i (RA), Imam Ahmad (RA), and all Hanafi Imams hold the position that staying in Mina is Sunnah, and if someone does not stay, there is no penalty (kaffarah) for it. (Al-Muhalla Vol: 7, pp: 184-185; Fath al-Bari Vol: 3, p: 579)

It should be remembered that the Prophet (peace and blessings of Allah be upon him) did some things himself which he did not command others to do. For example, leaving everything behind and staying in Wadi Muhassab is not only proven by the action of the Prophet (peace and blessings of Allah be upon him), but the action of all the rightly-guided Caliphs (Rashidun) was also the same. However, the entire Ummah left it, and that is the stay in Wadi Muhassab. When the Prophet (peace and blessings of Allah be upon him) returned from Mina on the 13th, he came to the Mu'alla graveyard, and between two mountains, he arrived at Wadi Muhassab.

He prayed Zuhr, Asr, Maghrib, and Isha there. He rested there for a while and then entered Makkah. Staying in Wadi Muhassab is called 'Tahseeb'. Many Companions (may Allah be pleased with them) used to call this Sunnah, but Sayyidah Aisha (may Allah be pleased with her) said that it is not Sunnah. The Prophet (peace and blessings of Allah be upon him) stayed there for his own convenience; therefore, whoever wishes to stay, may stay; whoever does not wish to, does not have to. (Bukhari, Muslim, Mishkat: 2664-2665-2666)

Sunnah is only what the Prophet (peace and blessings of Allah be upon him) encouraged or commanded others to do; if not, then it is not Sunnah, otherwise, it would have become law for the Ummah.

Imam Ibn Hazm (RA) states that whoever stayed in Mina, it is good, but if someone did not stay in Mina and just came to stone the pillars, there is no harm. These ease-giving aspects of the religion were provided so that people would know that the religion is not rigid.

Regarding staying in Mina, the Quran says that whoever leaves on the 12th, there is no sin on him, and whoever stays until the 13th, that is also correct. The real purpose is Taqwa (piety) - to abstain from sins. Today, people leave Mina on the 12th and staying there until the 13th is a Sunnah that has been almost entirely lost. Although the Prophet (peace and blessings of Allah be upon him) had such a large crowd, he did not leave on the 12th, but rather stayed until the 13th, performed the stoning (Rami), and then departed.

Whoever intends to leave for Mina on the 12th can do so at any time of the night or day on the 13th. It is not mandatory to stay there until sunset on the 13th. When one intends to leave, one can go whenever they wish.

Presence at Arafat (Wuquf-e-Arafat)

If a person goes directly to Arafat from Makkah on the 9th of Dhu al-Hijjah, or a day or two earlier, and reaches Arafat, there is no sin in doing so, and all scholars agree that their Hajj is completely valid. Religion describes the importance of all these things separately; some are mandatory (Fard), some are obligatory (Wajib), and some are just virtuous acts.

The core pillar (Rukan-e-Azam) of Hajj is to be present at Arafat, and this *is* Hajj. Other tasks are manageable, but reaching Arafat after noon on the 9th until the dawn of the 10th constitutes Hajj. The actual *Wuquf* (stay) is from the decline of the sun until sunset. This is the correct method, but if someone is left behind, or their flight is delayed, or they become unconscious and regain consciousness later, even if they arrive at Arafat for a brief moment before the dawn of the 10th with the intention of performing Hajj and they know that this is Arafat, their Hajj is complete. (Al-Mughni, Vol 3, Page: 406)

Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) says that if a person enters Makkah at a time when the stay at Arafat is imminent, they should not perform *Tawaf* and *Sa'i*, but should rather go straight to Arafat and perform the stay (*Wuquf*). (Al-Qura li-Qasid al-Qura, Page: 230)

The *Takbirat* begin from Fajr on the 9th of Dhu al-Hijjah. The *Labbaik* had already started from the 8th of Dhu al-Hijjah. Now one should also recite the *Takbir* along with it: *Allahu Akbar, Allahu Akbar, la ilaha illallah, wallahu Akbar, Allahu Akbar, wa lillahil-hamd*.

One should depart towards Arafat while reciting the *Talbiyah* and *Takbir*. Upon reaching Arafat, whether one prays alone or in congregation, one must pray the two *Fard* (obligatory) units of Zuhr

and the two *Fard* units of Asr together (combined). First, perform the two *Fard* of Zuhr and finish with the *Salam*, then immediately perform the two *Fard* of Asr.

If anyone tells you to pray Zuhr and Asr separately in their respective times, do not listen to them. You must pray both Zuhr and Asr prayers together and perform them as *Qasr* (shortened) like a traveler; do not pray them fully, and do not pray them separately. Once you have prayed both prayers together, the entire time until evening is solely for making *Dua* (supplications).

According to Hazrat Imam Abu Hanifa, Imam Shafi'i, Imam Ahmad bin Hanbal, and most other Imams, pilgrims coming from outside will pray *Qasr* in Arafat, Mina, and Muzdalifah, while those from Makkah Mu'azzamah or places where the distance is less than the *Qasr* distance, will pray the full prayer. However, according to Imam Malik, Ibn Qayyim, Ibn Taymiyyah, Awza'i, and other Imams, all pilgrims will pray *Qasr* because shortening the prayer is among the rites of Hajj, not because of the journey. (Bukhari, Kitab al-Manasik, Bab fil-Salah..., Fiqh al-Sunnah Vol 2, pp 369-370, Muhammad Asim al-Haddad, citing Al-Fath al-Rabbani Vol 12, p 225, Al-Mughni Imam Ibn Qudamah Vol 3, p 427, Zad al-Ma'ad Imam Ibn Qayyim Vol 1, pp 461-462)

Imam Ibn Abidin Shami writes that the evidence for praying two Rakat of Zuhr and Asr combined is, in terms of strength, superior to the Hanafi position. (Radd al-Muhtar, Vol 2, Page 189)

It is mentioned in Sahih Bukhari regarding Hazrat Abdullah bin Umar that if he could not join the congregation, he would still perform both prayers together in his tent. There is no distinction here between a local and a traveler. (Bukhari, Kitab al-Manasik, Chapter on combining two prayers).

It is not necessary for the *Dua* (supplication) in Arafat, or at any other place, to be in the Arabic language. You may pray openly in your own language and ask Allah for forgiveness. It is mentioned in *Musannaf Ibn Abi Shaybah* that Hazrat Abdullah bin Umar (may Allah be pleased with him) used to recite only a specific phrase until evening and no other *Dua*. This phrase, despite appearing as a simple statement, is the best of supplications. It is also narrated that the Prophet (peace and blessings of Allah be upon him) used to do the same. (Tirmidhi, Mishkat: 2598)

Departure to Muzdalifah

One should depart for Muzdalifah after sunset. Even if you arrive there, you must perform the three *Fard* (obligatory) units of Maghrib and the two *Fard* units of Isha. If you are delayed in arriving at Muzdalifah due to a traffic jam, pray Maghrib and Isha wherever you are, even if the time has passed, even if it is midnight. (Bukhari, Kitab al-Salah, Chapter on the time of Isha, time up to midnight).

There is no specific worship (*Ibadat*) required for the night in Muzdalifah; simply sleep. This is because the Prophet (peace and blessings of Allah be upon him) did not perform *Tahajjud* on that night; he only woke up and performed the Fajr prayer. (Muslim, Kitab al-Hajj, Bab Hajj al-Nabi (peace be upon him)).

One should leave there before sunrise, and after Fajr, recite the *Takbir* in a loud voice, meaning: *Allahu Akbar, Allahu Akbar, la ilaha illallah, wallahu Akbar, Allahu Akbar, wa lillahil-hamd*.

There is no need to rush from Muzdalifah to Mina. In the state of Ihram in Muzdalifah, one can sleep on a sheet or a mat. This is proven by the action of the Companions (may Allah be pleased with them). (Al-Muhalla, Vol 7, p 91). Regarding the stay in Muzdalifah, which was a command from the Quran, even people have left it.

Before sunrise, one must engage in *Zikr-e-Ilahi* (remembrance of Allah) near *Mash'ar al-Haram*.

(فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّاۤلِّيْنَ (البقرہ: 198

Some Imams have declared this a requirement without which Hajj is not complete. However, people either leave from there at midnight or leave as soon as they pray *Fajr*.

Staying the night in Muzdalifah is not a Quranic command, but if the pilgrim stays there for the night, it is a good thing. However, if someone goes to their own tent to spend the night, they must return to Muzdalifah to pray *Fajr*, and they must stay there until before sunrise, facing towards Makkah, and recite *Takbeer* and *Labbaik* for a while. One must depart from there before sunrise. (Muslim, Kitab al-Hajj, Chapter on the method of the Prophet's (PBUH) Hajj).

The permission to leave Muzdalifah after midnight is only for the elderly, women, and children. If they leave after midnight, the Prophet (peace and blessings of Allah be upon him) granted them permission. Healthy individuals must pray *Fajr* there, remain until before sunrise, and engage in *Zikr-e-Ilahi*. (Bukhari Sharif, Kitab al-Manasik, Chapter on sending women and children ahead from Muzdalifah at night).

Rami (Throwing Pebbles)

One should depart for Mina when the light spreads. There is no need to collect pebbles from Muzdalifah. *Wudu* is not necessary for performing *Rami*.

Three towers have been built here, which people in their ignorance call "Shaitan" (Satan). This name is not proven by the Quran or Hadith; rather, they are called *Jumrat*. On the 10th of Dhu al-Hijjah, i.e., the first day, you must throw seven pebbles at the large tower, and upon doing so, you

must stop reciting *Labbaik*. (Bukhari, Kitab al-Manasik, Chapter on the timing of Fajr prayer in Muzdalifah, and Chapter on Talbiyah and stoning the Jamrah Aqaba).

This is the Jamrah facing Makkah. Pebbles can be collected from Mina. Pebbles that have already been thrown can also be picked up and thrown again. The pebbles should be equivalent to the size of a chickpea. (Muslim, Mishkat: 2619)

Wudu is not necessary for performing Rami (stoning). Say only *Allahu Akbar* when throwing each pebble. After throwing the pebbles, the restriction of Ihram ends. You can wear regular clothes. However, marital relations are not yet permissible.

The time for Rami is 24 hours. That is, you can throw them at any time during the day or night; there is no restriction for the three days. Rami does not require Wudu. When throwing, keep the Jamrah to your front and Makkah to your left. (Bukhari, Muslim, Mishkat: 2621)

Many people die while performing Rami and Tawaf-e-Ziyarat. Therefore, perform both of these tasks with patience. The Hajj is mostly completed by this date. Now, let us look at the order of the other tasks.

The Prophet (peace and blessings of Allah be upon him) granted concessions during the Farewell Hajj. Someone came and said: "I performed Rami but not [the act of shaving/sacrifice]." He said: "Perform [it]." Someone else said: "I performed the sacrifice before the Rami." He said: "Perform the Rami." Someone else said: "I performed Tawaf-e-Ziyarat before the remaining tasks..." Someone else said: "I performed Sa'i before the Tawaf-e-Ziyarat." The Prophet (peace and blessings of Allah be upon him) said: "There is no harm; perform the remaining tasks." (Bukhari, Muslim, Mishkat: 2655-2658)

The essence of the religion that the Prophet (peace and blessings of Allah be upon him) taught us was clearly free from burdens, and it is known that he was truly a mercy to the worlds. But those who came after placed the same shackles (burdens) back on the Ummah, and [burdened them] with expiations (*kaffarah*) for every little thing.

There are four tasks for the 10th of Dhu al-Hijjah: Rami (stoning), Sacrifice (Qurbani), Shaving (Halq/Taqsir), and Tawaf-e-Ziyarat. If these can be performed in this order, it is better. However, if the order is changed, there is no harm. Tawaf-e-Ziyarat begins from the 10th of Dhu al-Hijjah and lasts for a lifetime. Since the restrictions of Ihram have ended before this [Tawaf], one is technically free, but marital relations are only permissible after performing the Tawaf-e-Ziyarat.

(1- Mishkat, Kitab al-Manasik, Chapter on prioritizing certain actions over others. Reference: Bukhari and Muslim. 2- Bukhari, Kitab al-Manasik, Chapter on someone who did not perform Rami until evening. 3- Muslim, Kitab al-Hajj, Chapter on Rami before sacrifice being permissible.)

Hazrat Ata bin Abi Rabah (RA) and other major Imams have issued a *fatwa* that the time for Rami on the 11th, 12th, and 13th begins from sunrise and continues until the Fajr of the following day. Imam Malik (RA) says that many women or sick individuals used to throw pebbles at night. The committee of scholars of the entire Muslim world (*Rabita al-Alam al-Islami*) also issued a decision in favor of the *fatwa* of Hazrat Ata (RA) in its meeting in Makkah.

However, people who follow the Shia school of thought do not accept this, saying that the Prophet (peace and blessings of Allah be upon him) threw pebbles after the sun passed its zenith (noon). They argue that if the Prophet (peace and blessings of Allah be upon him) threw them at that time, then that is what should be done; they say he did not prohibit throwing at other times, but they maintain that one cannot throw *before* that time. Why don't you listen to the major Imams instead of insisting that only the time from sunrise until Fajr of the next day is the [valid] time for Rami?

In a non-famous narration from Imam Abu Hanifa (RA), it is mentioned that he preferred that Rami be performed after *Zawwal* (noon), but on the second and third days, if one throws pebbles before noon, it will still suffice.

(References: *Mirqat al-Mafatih Sharh Mishkat al-Masabih*, Mulla Ali Qari, Vol 5, p. 346; Imam Muhammad Amin Ibn Abidin Shami, *Radd al-Muhtar* (Fatawa Shami), Vol 2, p. 201; *Al-Muhalla*, Vol 7, pp. 134-135; *Fatawa Razawiyya*, Vol 10, p. 668, citing *Lubab ma'a Sharh Lubab ma'a Irshad al-Sari*, Chapter: *Fasl fi Waqt al-Rami fi al-Yawmain*, pp. 161-185).

Sacrifice (Qurbani)

This follows the Rami. If you have deposited the money for Qurbani in a bank, the Qurbani will be performed on your behalf. For those who do not have the funds to perform Qurbani, they should fast for three days in Mina (the 11th, 12th, and 13th of Dhu al-Hijjah) and the remaining seven days after returning to their home country. In this way, fasting serves as a substitute for the Qurbani. One can perform as many sacrifices as they wish in Mina. The Prophet (peace and blessings of Allah be upon him) himself performed sacrifices at the time of the Hajj al-Wada (Farewell Hajj).

It is not mandatory for a pilgrim (Haji) to perform two sacrifices—one in Mina and one in their home country. Ordinary Qurbani is *Wajib* (obligatory) upon everyone, according to Imam Abu Hanifa (RA). The other Imams did not consider it *Wajib*. If a Haji performs *Hajj Ifrad* (Hajj only,

without combining Umrah), then Qurbani is not mandatory in Mina. Those residing in Makkah cannot combine Umrah with Hajj (Surah Al-Baqarah, 196). This type of Hajj is called *Hajj Ifrad*. The person performing *Hajj Ifrad* does not need to perform Qurbani in Mina unless they wish to do so out of their own desire. However, for those performing *Hajj Qiran* (combining Hajj and Umrah) or *Hajj Tamattu*, it is necessary to perform Qurbani in Mina. Those coming from other regions (outside Makkah) perform *Hajj Tamattu*.

The Quran states:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ

أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (البقرہ: 196)

In this [verse], there is a ruling for the pilgrims that they should not shave their heads until the sacrifice (*Hadi*) reaches its place. The place for the sacrifice is Mina. Once the sacrifice reaches Mina, permission is granted to shave the head. It is not instructed to shave the head until the sacrifice has been performed. Therefore, if someone has deposited the money in the bank, the sacrifice is performed at its place, which is Mina. Thus, the issue is only that one should not shave one's head anywhere else other than on the 10th of Dhu al-Hijjah in Mina.

The third task after the sacrifice is to shave the head. The Prophet (peace and blessings of Allah be upon him) prayed for those who shaved their heads three times. The Companions (may Allah be pleased with them) asked repeatedly, and on the fourth time, he prayed for those who trimmed their hair. (Bukhari, Kitab al-Hajj, Chapter: Shaving and trimming hair, Mishkat: 2648).

It is better to shave with a razor so that arrogance and pride are removed, and one becomes humble before Allah. In ancient times, when a slave was freed, they would shave their head; so, shaving the head also signifies freedom from the "hell" of one's own ego.

When shaving the head in Mina, one should start from the right side. This is what is proven by the Hadith. (Bukhari, Muslim, Mishkat: 2650, Tirmidhi, Kitab al-Hajj).

In *Sahih Bukhari* and *Muslim*, the Hadith regarding shaving states that the pilgrim should start from the right side, then go to the left side, which is contrary to the *Fatawa* (ruling) of Imam Abu Hanifa (RA).is [based] on the *Fath al-Qadir* commentary of *Hidayah* by Imam Ibn Humam Hanafi, which issued a fatwa contrary to the Hadith and the Hanafi school of thought.

Imam Ibn Abidin Shami writes that the Sunnah is the only path worthy of following, and there is no room to speak [or oppose] when the Sunnah is presented, and even Imam Abu Hanifa (RA) retracted his fatwa [on this matter]. (Fatawa Shami, Vol 2, Page 167)

The Quran only commands performing *shaving* (of the head). This indicates humility and being empty-handed [of pride]—it is a sign of submission and humility.

Tawaf-e-Ziyarat

This is the third pillar of Hajj. Without performing it, one's spouse does not become permissible [conjugal relations remain prohibited]. (Musnad Ahmad, Nasai, Mishkat: 2675)

You can perform Tawaf-e-Ziyarat at any time in your life starting from the 10th of Dhu al-Hijjah, but until you perform it, your spouse will not be permissible. The method of Tawaf has been described previously, but there is no *Raml* (brisk walking) in this Tawaf. (Abu Dawood, Ibn Majah: 2673)

After this, the Sa'i of Safa and Marwa is performed. For local people, Sa'i is not necessary. If you return to Mina after Tawaf-e-Ziyarat on the 10th of Dhu al-Hijjah, you should stay there on the 11th and 12th, and perform the stoning of all three *Jamrat* daily.

Some people insist on performing Tawaf-e-Ziyarat quickly. They say that according to Hanafi Fiqh, if it is not performed by sunset on the 12th of Dhu al-Hijjah, a sacrifice (*Damm*) must be given as an expiation, and [in some views] a second Tawaf-e-Ziyarat is also required. Since there is a massive crowd at the Kaaba until the 12th, performing Tawaf-e-Ziyarat is extremely difficult, and sometimes even dangerous to life. Therefore, keep in mind that the religion of Islam is based on nature and does not burden anyone. Several facilities/concessions regarding Tawaf-e-Ziyarat have been recorded in various schools of thought, from which you can benefit.

- **Hanafi School:** According to Imam Abu Yusuf (RA) and Imam Muhammad (RA), the time for Tawaf-e-Ziyarat begins from the midnight of the 9th/10th of Dhu al-Hijjah and has no end limit—it can be performed for as long as one is alive. *(References: Fiqh al-Sunnah, Vol 2, p. 425; Al-Fath al-Rabbani Sharh Musnad Imam Ahmad, Vol 12, p. 204; Abdul Rahman al-Banna al-Masri (RA))*

- **Maliki School:** The Malikis state that the time for Tawaf-e-Ziyarat is from the 10th of Dhu al-Hijjah (the day of Eid al-Adha) until the end of the month of Dhu al-Hijjah. *(Reference: Al-Fiqh 'ala al-Madhahib al-Arba'ah, Vol 1, p. 808, Urdu edition)*

- **Shafi'i School:** The Shafi'is state that the time for Tawaf-e-Ziyarat begins from the middle of the night of the 10th of Dhu al-Hijjah. The best time is the 10th of Dhu al-Hijjah, but

there is no set end time. It can be performed at any time, though the spouse will not be permissible [until it is performed]. *(Reference: Al-Fiqh 'ala al-Madhahib al-Arba'ah, Vol 1, p. 808)*

- **Hanbali School:** The Hanbalis state that its time begins from the night of Eid al-Adha, but there is no specific end time limit. It can be performed at any time in one's life. Tawaf-e-Ifadah (Ziyarat) can be performed at any time. The Hanbalis are in agreement with the Hanafis on this matter. Fiqh al-Sunnah, Vol 2, p. 425, also contains a discussion on the time of Tawaf-e-Ziyarat, noting that its time begins from the midnight of the 10th, and there is no end limit—it can be performed as long as one is alive. There is no obligation for a sacrifice (*Damm*) due to any delay. *(Reference: Al-Fath al-Rabbani, Vol 12, p. 204)*

Tawaf-e-Ziyarat for Menstruating Women, the Elderly, and the Sick

If a woman expects to start her menses before departing for Hajj (between the 9th and 13th of Dhu al-Hijjah), she should enter into the state of Ihram, proceed to Makkah before departing for Hajj, perform the *Tawaf-e-Ziyarat* and *Sa'i* in advance, and form the intention for this to be her *Tawaf-e-Ziyarat*. After this, there is no need to perform *Tawaf-e-Ziyarat* again after the Hajj. The sick and the elderly are also permitted to perform *Tawaf-e-Ziyarat* before Hajj. If the period starts before the *Tawaf* and she has a flight the next day, she can perform *Tayammum* (dry ablution) and then perform the *Tawaf*. Imam Ibn Qayyim (RA) has explained this; he has provided eight solutions, two of which are these. (Reference: *I'lam al-Muwaqqi'in*, Vol 3, pg 28). He wrote that he has not found any other proponent for this view.

However, a solution does exist in the books of the scholars of Islam: for those who fear the onset of menstruation, they can appoint a deputy (*naib*) to perform the *Tawaf* on their behalf, and they should offer two *Rakat* prayers on their behalf. (Reference: *Fatawa Razawiyya*, Vol 10, pg 744; *Furoo-e-Kafi*, Book of Hajj, Chapter on advancing *Tawaf*; *Mirat al-Uqool*, Vol 18, pg 111-112).

If a woman starts her period completely unexpectedly and had not performed the *Tawaf* beforehand, and there is no time left before the departure of the flight—i.e., she cannot wait for the menses to end—then such a woman can ask her *Mahram* (or deputy) to perform the seven circles of *Tawaf-e-Ziyarat* in her place and then offer two *Rakat* (*nafl*) prayers. The woman herself can perform the *Sa'i* of Safa and Marwa because ritual purity is not a condition for *Sa'i*. Just as the entire Hajj can be performed [by proxy in certain conditions], deputyship is possible in *Tawaf* and prayers as well, because this is a necessity. (Reference: *Al-Muhalla*, Vol 7, pg 61).

Hazrat Umar (RA) and his son were of the opinion that *Tawaf-e-Ziyarat* should not be performed while wearing perfume. Their grandson, Salim bin Abdullah bin Umar (RA) who is counted among the *Fuqaha-e-Sab'ah* (the seven great jurists), asked Sayyida Aisha (رضی اللہ عنہا) if a person in

Ihram can apply perfume before performing *Tawaf-e-Ziyarat*, or if, like a wife, perfume is also forbidden until *Tawaf-e-Ziyarat* is completed. Sayyida Aisha (رضی اللہ عنہا) replied that she herself had applied perfume to the Prophet (صلی اللہ علیہ وسلم) before he performed *Tawaf-e-Ziyarat*. (Therefore, only the wife is forbidden). At that time, Hazrat Abdullah bin Umar (رضی اللہ عنہما) was also present nearby.

Upon hearing this, Hazrat Salim bin Abdullah bin Umar (رضی اللہ عنہما) said that the *Sunnah* of the Noble Prophet (صلی اللہ علیہ وسلم) is more deserving of being followed, and he left the *fatwa* of his grandfather, Hazrat Umar (رضی اللہ عنہ), and his father, Hazrat Abdullah bin Umar (رضی اللہ عنہما). (*Fath al-Bari Sharh Bukhari*, Imam Ibn Hajar (رحمہ اللہ): Vol 3, Page 398)

Two Raka'at of Tawaf

After completing the seven rounds, one must perform two *raka'at* of prayer.

Sa'i of Safa and Marwa

Sa'i is to be performed after *Tawaf*.

If a woman has performed *Tawaf* but her *Sa'i* was remaining and during this time her period started, then her *Umrah* and *Tawaf-e-Ziyarat* are valid because she can perform *Sa'i* while in the state of menstruation. Being pure is not a condition for *Sa'i*; it is only necessary for *Tawaf*, because the Prophet (صلی اللہ علیہ وسلم) did not forbid a menstruating woman from performing *Sa'i*. Similarly, if a man's *wudu* breaks during *Sa'i*, there is no need for him to perform *wudu* either.

(*Al-Muhalla* Ibn Hazm (رحمہ اللہ): Vol 7, Page 180; *Al-Qira li-Qasid Umm al-Qura*, Imam Muhibb al-Din al-Tabari, Page 336; *Fath al-Bari*, Vol 3, Page 505)

Tawaf-e-Wida

Just as one takes leave of someone and bids them a farewell *salam*, in the same way leaving the House of Kaaba, one performs the farewell *Tawaf*. There is a commandment for *Tawaf-e-Wida*. (Bukhari, Muslim, Mishkat: 2668)

It is narrated from Hazrat Ibn Abbas (رضی اللہ عنہ) that for a woman who has started her period, her *Tawaf-e-Wida* is exempted; she is permitted not to perform *Tawaf-e-Wida*. (Muslim, Mishkat: 2668, *Al-Qira li-Qasid Umm al-Qura* p: 509, Bukhari *Kitab al-Manasik*, Chapter on the statement regarding *Tawaf-e-Wida*)

The Virtue of Medina Sharif

Medina Sharif is also a *Haram* (sanctuary). (Muslim *Kitab al-Hajj*, Chapter on the Virtue of Medina) (Bukhari, Mishkat: 2745)

The dust of Yathrib is more pleasant than the two worlds, Oh, how blessed is the city where the Beloved resides.

Unpack, O life, the luggage of travel, The final destination, Medina, has arrived.

Visiting the Masjid-e-Nabawi and the Sacred Rawdah (upon its occupant be peace and blessings)

First of all, go to Masjid-e-Nabawi, and if it is the time for *Fard* prayer, join it; and if it is not its time, then offer two *rak'ats* of *Tahiyyat-ul-Masjid*. The reward for prayer in Masjid-e-Nabawi (صلی اللہ علیہ وسلم) is one thousand times [greater]. After this, go to the Rawdah-e-Nabawi; the first greeting should be the one for the meeting, which we recite in *Attahiyat*, meaning: "السلام علیک ایہا النبی و رحمۃ اللہ و برکاتہ". After this, one should recite a greeting of love. There is no fixed formula for this; one may scatter flowers of devotion upon the Prophet (صلی اللہ علیہ وسلم) however the heart desires.

Allama Mahmud Alusi (رحمہ اللہ) wrote in *Ruh al-Ma'ani* under the words of Surah Al-Ma'idah (5:35) (وابتغوا الیہ الوسیلۃ) that when Abdullah bin Umar (رضی اللہ عنہ) would present himself at the Rawdah-e-Nabawi for a visit, he would only say *Salam*, and would say nothing more, nor ask for anything, and would return. He (رضی اللہ عنہ) used to face the *Qibla* while praying here.

Maulana Ahmad Raza Khan (رحمہ اللہ) wrote a book on Hajj and Umrah upon his father's request, in which he wrote that when visiting the *Rawdah-e-Pak*, one should neither kiss the grille, nor touch it, nor perform *Tawaf* around the *Rawdah-e-Pak*, because all these acts are forbidden and are the distinct characteristics of the House of Allah (*Baitullah*). He writes that one should stay at least a distance of four hands away from the grille. If you were visiting [a respected person] in life, would you go and cling to him? It is his kindness that you have been called there, and you are the one who keeps pushing forward. Stay at a distance of four hands. Recite *Darood Sharif* in a soft voice; your *Darood Sharif* is reaching [the Prophet]. Do not perform prostration (*Sajda*), nor bow so much that it equals *Ruku*. (*Risala Anwar al-Bashara fi Ahkam al-Hajj wal-Ziyara*, Part 7, Item No. 16, 17, 38)

It is a place of such etiquette under the sky, that it is more delicate than the Arsh; Junaid and Bayazid come here with bated breath.

Under the sky, this is a place of such etiquette that it is more delicate even than the *Arsh*. Here, great saints like Hazrat Junaid Baghdadi (رحمہ اللہ) and Bayazid Bastami (رحمہ اللہ) also present themselves while holding their breath.

All Muslim scholars are in agreement that except for the *Hajar-e-Aswad*, one should not kiss anything, not even the *Kaaba Sharif*, but people do not adhere to any school of thought (*Maslak*) and do not listen to anyone except themselves.

The narration regarding completing forty prayers in *Masjid-e-Nabawi* is weak (*Dha'if*); therefore, if a menstruating woman misses prayers, it makes no difference. (*Silsilat al-Ahadith al-Da'ifa wal-Mawdu'a* by Allama Albani, Vol 1, p. 366, Hadith no. 364)

The verdict (*Fatwa*) of the student of Abdullah bin Abbas (رضی اللہ عنہ) and the *Mufti* of the *Haram*, Ata bin Abi Rabah (رحمہ اللہ), is that instead of going to Madina to get the reward of one thousand prayers, one should stay in Makkah and receive the reward of one hundred thousand.

Here is the translation of the text from the image, following your instructions to keep it paragraph-by-paragraph and preserving the Arabic:

Visiting Masjid-e-Quba

The reward for prayer in Masjid-e-Quba is equal to [the reward of] an Umrah. (Tirmidhi, *Kitab as-Salah*, Chapter on the statement regarding praying in Masjid-e-Quba)

Ziyarat of Medina

Masjid-e-Nabawi, Rawdah-e-Rasool (صلی اللہ علیہ وسلم), Qabristan-e-Baqi, the graves of the Martyrs of Uhud, and Masjid-e-Quba.

The Secrets, Truths, and Wisdom of Hajj and Umrah in the view of the Friends of Allah (Auliya)

Hazrat Sheikh Akbar Muhyiddin Ibn Arabi (رحمہ اللہ) has written about the wisdom of the rituals of Hajj and Umrah in his book *Futuhat-e-Makkiyah* (Vol 10, pages 133 to 139) with reference to Hazrat Abu Bakr Shibli (رحمہ اللہ). He writes that when a friend of Hazrat Shibli (رحمہ اللہ) returned from Hajj and met him, he asked his friend questions about the various rituals. Along with these questions, he explained the secrets, truths, and wisdoms of Hajj and Umrah.

The friend told Hazrat Shibli (رحمہ اللہ) that the first thing I did was make the *aqd* (contract/intention) for Hajj, meaning I made a firm resolve. He asked, "When you made this

resolve, did you break all those contracts that were against the will of God?" He replied, "No." He said, "Then you did not make the contract of Hajj."

Then he said, "I went to the Meeqat and took off my clothes to wear the *Ihram*." He asked, "When you took off your clothes, were you stripped (emptied) of everything other than God or not?" He replied, "No." He said, "Then you did not take off your clothes."

Then he said, "I performed *Ghusl* before wearing the *Ihram*." He asked, "Along with this *Ghusl*, did all the [spiritual] diseases that were in your heart also wash away or not?" He replied, "No." He said, "Then you did not perform *Ghusl*."

Then he said, "I recited *Labbayk*." He asked, "Did you [also receive] the answer from God..." He replied, "No." He (Shibli) said, "Then you did not say *Labbayk*."

Then he began to say that I entered the boundaries of the *Haram*. He asked, "When you entered the boundaries of the *Haram*, did you decide to abandon all forbidden things?" He said, "No." He said, "Then you did not enter the boundaries of the *Haram*."

Then he said that I saw the houses of Makkah. He asked, "Did you also see the faith and tranquility (*Sakinah*) descending from God?" He said, "No." He said, "Then you did not see the houses of Makkah."

Then he said that I entered the *Masjid al-Haram*. He asked, "Did you feel the closeness of God?" He said, "No." He said, "Then you did not enter the *Masjid al-Haram*."

Then he said that I saw the Kaaba. He asked, "Did you see God?" He said, "No." He said, "Then you did not see the Kaaba."

Then he said that after starting the *Tawaf*, in the first three rounds, I performed *Raml*, meaning I walked quickly. He asked, "Did you perform *Raml* at that time having left the world behind so that it could not catch you?" He said, "No." He said, "Then you did not perform *Raml*."

He said that after three rounds, I completed the remaining four rounds at a slow pace. He asked, "Did you find peace from the pursuit of the world in these four rounds and did gratitude to God increase in your heart?" He said, "No." He said, "Then you neither performed *Raml* nor did you walk slowly."

He said that I kissed the *Hajar al-Aswad*. Hearing this, Hazrat Abu Bakr Shibli (رحمہ اللہ) fainted. When he regained consciousness, he asked, "Touching the *Hajar al-Aswad* is like shaking hands with God Almighty. Did you feel the effect of peace upon yourself after kissing and touching the

Hajar al-Aswad?" He said, "No." He said, "Then you did not kiss the *Hajar al-Aswad*, nor did you touch it."

He said, "Then I performed two *rak'ats* at *Maqam-e-Ibrahim* (علیہ السلام)." He asked, "At that time, did you feel that God Almighty is seated on the throne before you and you are standing before Him? Did you feel any of the spiritual status of *Ibrahim* (علیہ السلام) within yourself?" He said, "No." He said, "Then you did not perform the *rak'ats* at *Maqam-e-Ibrahim* (علیہ السلام)."

He said, "Then I climbed Mount Safa and said *Allahu Akbar* seven times." He asked, "Did you say the *Takbir* like the angels, meaning, 'O Allah, Your status is far higher than our worship'?" He said, "No." He said, "Then you did not say the *Takbir*."

He said, "Then I descended from Mount Safa." He asked, "When you descended, had you become clean and pure from all flaws? (Because *Safa* is derived from *safai* [purity/cleanliness])." He said, "No." He said, "Then you did not descend from *Safa*."

He said, "Then I ran fast between the two pillars." He asked, "At that time, had you left your own existence behind, and had you left your ego behind and run or not? Meaning, had you affirmed *La hawla wa la quwwata illa billah*? [Meaning] 'O Allah, I am performing Hajj and Umrah only by Your grace,' and this is [the embodiment of] *Iyyaka na'budu wa iyyaka nasta'in*." He said, "No." He said, "Then you did not perform *Sa'i*."

He said, "Then I climbed Mount Marwa (Marwa means solid/hard stone)." He asked, "At that time, had your faith become as strong as stone, and did peace descend upon you there from the Lord?" He said, "No." He said, "Then you did not climb *Marwa*."

He said, "Then I went to *Mina* (on the 8th of Dhul-Hijjah) (one meaning of *Mina* is also 'desire/wish')." He asked, "Did the wish arise in your heart there that the sinful acts I used to do before, I will not do anymore, and may God change your previous state?" He said, "No." He said, "Then you did not go to *Mina*."

He said, "Then I prayed in *Masjid-e-Khif*." He asked, "At that time, did you fear of God that you had never experienced before?" He said, "No." He said, "Then you did not pray in *Masjid-e-Khif*."

He said, "Then I performed *Wuquf* at Arafat (on the 9th of Dhul-Hijjah) (*Arafat* means recognition/identity)." He asked, "Did you identify the work for which you came into this world? And did you realize that the events of the afterlife will follow after leaving this world? And [did you realize] that only God can provide this knowledge, and that all the pillars and commandments of religion point towards the Lord? Did you identify all of these?" He said, "No." He said, "Then you did not perform *Arafat*."

He said, "Then I went to Muzdalifah and saw *Mash'ar al-Haram* there (the signs of the Sacred Monument are called *Mash'ar al-Haram*)." He asked, "Did you gain the consciousness of Allah there? Did you forget everything other than God when you had the consciousness of God at *Mash'ar al-Haram*?" He said, "No." He said, "Then you did not go to Muzdalifah."

He said, "Then I threw pebbles at the *Jamarat* (on the 10th of Dhul-Hijjah)." He asked, "Did you throw away your ignorance along with the pebbles? Did you attain the knowledge of God and the Hereafter?" He said, "No." He said, "Then you did not throw pebbles at the *Jamarat*."

He said, "Then I performed the animal sacrifice." He asked, "At that time, did you slaughter your own desires just as you slaughtered the animal? Did you end your own desires and choose only God's will? Did you sacrifice your inner self (*nafs*)?" He said, "No." He said, "Then you did not perform the sacrifice."

He said, "Then I shaved my head." He asked, "Did you also cut your long hopes (*tull-e-amal*) along with your hair?" He said, "No." He said, "Then you did not shave your head."

Then he said, "Then I performed *Tawaf-e-Ziyarat*." He asked, "The *Haji* is the guest of Allah, and it is incumbent upon the host to honor the guest. At the time of *Tawaf-e-Ziyarat*, did any further secrets and rewards reveal themselves to you?" He said, "No." He said, "Then you did not perform *Tawaf-e-Ziyarat*. So, what kind of a guest are you to whom the honor from the Host was not visible?"

He said, "Then after *Tawaf-e-Ziyarat*, I became *halal* (meaning all restrictions had ended)." He asked, "At that time, did you repent from the forbidden (*haram*) and make a vow that, 'From now on, for the rest of my life, I will only eat what is *halal*'?" He said, "No." He said, "Then you did not become *halal*."

He said, "Then I performed *Tawaf-e-Wida*." He asked, "At that time, did you bid farewell to your own self (*nafs*) and spirit, and instill only the love of God in your heart?" He said, "No." He said, "Then you did not perform *Tawaf-e-Wida*."

After this, Hazrat Abu Bakr Shibli (رحمہ اللہ) said, "You did not perform Hajj; it is incumbent upon me that you perform Hajj again and try your best to perform such a Hajj [as it truly should be]."

Hazrat Sheikh Akbar Ibn Arabi (رحمہ اللہ) says that I have narrated this story so that you may wake up from your slumber and abandon negligence. The worship of ordinary people is different, and the worship of the Friends of Allah (*Auliya*) is of a different nature. Hazrat Shibli (رحمہ اللہ) only described his own spiritual taste (*zauq*), whereas some *Hajis* (pilgrims) attain less than this, and

some attain even more than this. Before me (Ibn Arabi (رحمه الله)), the righteous servants of God have been describing the secrets of the religion, and I have not started any new work on my own.